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Of the Church · By the Church · For the Church

Luther League Review

The · Official · Organ · of the
Luther · League · of America

THE RED CROSS ROLL CALL

NOVEMBER 11-29

The Luther League of America

THE YOUNG PEOPLE'S ORGANIZATION of the UNITED LUTHERAN CHURCH IN AMERICA

427 Drexel Building

Philadelphia - - Pennsylvania

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Of the Church - By the Church - For the Church

Luther League Review

LUTHER AND THE JEWS

PROFESSOR Fratz Delitzsch, noted scholar and authority on Jewish Literature and traditions tells in one of his writings of an interesting legend current among the Jews in Slavonic Countries—"The time of Vespers has just passed in the Synagogue in Safed, Upper Galilee. One of the Elders remained motionless and absorbed in deep thought at the place where he just finished his prayers. All eyes were turned on the venerable Rabbi as he stood there in deep silence after the time for prayer was passed. 'Rabbi, what has occurred?' they asked him. Upon that, he was aroused as if from an absorbing dream and a prophetic vision, and said: 'At this time, in a distant western land, a man was born, who will be a great factor for the world's salvation and for our salvation.' It was November 10th, 1843, Luther's birthday.

WHAT IS THE DEFINITE EDUCATIONAL OBJECTIVE OF THE LUTHER LEAGUE OF AMERICA?

By Harry Hodges.

This question is answered by the picture herewith submitted. viz.: *To Produce the Efficient Luther Leaguer.*

The artist is the Rev. C. P. Jensen, Chairman of the Literature Committee of the Luther League of New York, who has used the three divisions of our Educational Department and named it *"Rays of Light for Luther League Work."*

Efficiency is the watchword today in nearly every sphere of human endeavor.

In the educational world, efficiency is written above the door of every class room.

In our schools, boys and girls, men and women, are trained to become efficient.

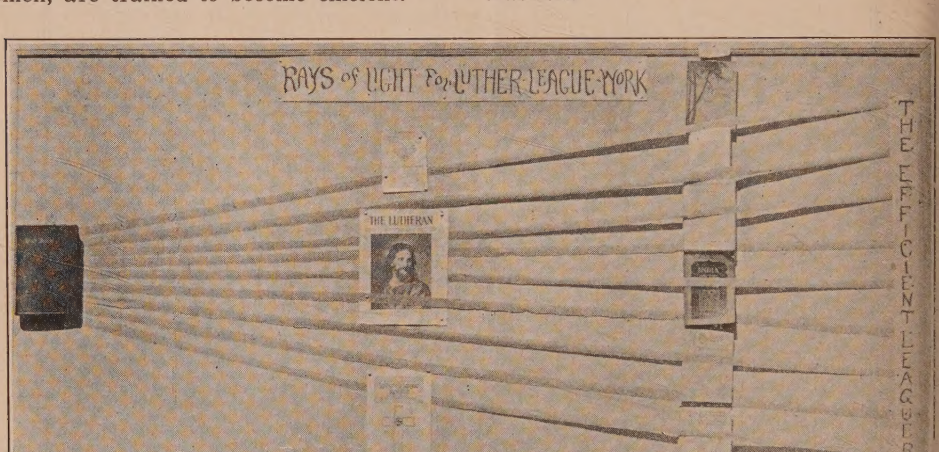
Save that given in the sermon, this ... struction used to be the end of their reli... ious training.

Now the Luther League has come and ... is the aim of its Educational Departme... to continue the religious education of t... youth that is confirmed through Bible Stud... Topic Study and Reading Courses.

The Church realizes that she is n... through with her work of education on t... day of confirmation.

True, the young man and the your... woman have come to years of discretion bu... this means larger opportunities for bot... the Church and the youth.

The Church must develop a fuller co... sciousness, she must be a guide amid th... distracting interests and the alluring a... tractions.



In the business world efficiency is a great word. Men aim at definite results and expect things to happen.

The same standards should be set for the Church. It ought to be efficient. It should bring results—the right results. But if the Church shall be efficient as an institution, it must be so in its several departments.

Not least is this true of that department where she is training the membership for active work, for the children and the youth of today are the leaders and supporters of the Church of tomorrow. The Luther League gives part of this training. Recognizing the need of a definite plan of education, we must also consider the aim toward which we are working.

Our young people receive their elementary religious instruction in the Bible school.

The most thorough and advanced course of religious instruction they can get in the catechetical class under the pastor's direction and guidance.

She must give a positive, Christian int... pretation to the daily problems and deve... a true, positive Christian character. S... must still feed and nourish the spirit... life.

By referring to the picture you will no... that the Holy Bible is the sun with its lig... bearing rays passing through each piece ... literature used.

As a Church we boast that we gave th... Bible to the world. Too bad we gave ... *all* away, we should have kept some of ... for our own youth, who seem to know it a... too little.

You would not be an efficient physicia... without knowing materia-medica, an effic... ent lawyer without knowing jurisprudenc... an efficient teacher without knowing ped... gogy. No more can you be an efficien... Christian without knowing Christianity's text-book—the Bible.

With this thought before it, the Educa... tional Department of the Luther League ... America has planned a study of the who...

ible to extend over several years. It has udied with a reading of the four Gospels harmony, believing them to be the proper ckground for a more detailed study.

By again referring to the picture you ill note that one ray eminating from the ible is that of the "Topics," which are for lightenment in devotional meetings, and r direction in Bible Reading.

The Topics are a list of subjects, one for ch week of the year, to be used at the votional meetings.

This system offers a variety of subjects d that is one of its advantages. Young ople like variety. We all like a change. And where the topics are used, there is weekly change in the subjects of the ogram of the League. And that is an vantage.

The diet is varied, tastes better and ilds us up more harmoniously.

They are built upon the interdenominanal scheme with two exceptions, viz.: r own missionary topics and the obsernce of festival days.

This means that we are studying with young people in all branches of the urch in the United States, Canada and rope.

As we stated before, a professional or a siness man, yes, a farmer, too, must read and study, or they will fall behind in ir work, and we want and need an inigent Church membership.

n our church life, too, it is true, that it the man who knows that exerts an inence and can better enjoy his work. The pics are selected to teach us things in Christian life, our Church life. Knowe is power here, too.

nd there is more joy in our work as we w what the Church has done, is doing should do.

he Topic Scheme Aims at Developing Christian Life. It aims at making us itual men and women and there are y who believe this is the chief, the most portant feature of the League.

he Topic Scheme Prepares Our Youth Discuss Religious and Kindred Subjects. y referring again to the picture you note that in addition to the ray—*The ics Booklet*—where an outline program rranged, there is another ray, *The Luan,* where on the Young People's Page, e is given material for development of Topics.

ill another is the LUTHER LEAGUE REw, which further develops the Topics, rs Bible reading, plans your socials reports the activities of the Leagues ughout the country.

e Topics Scheme Aims to Prepare Our h to Speak, Debate and Pray in Public. e majority of the official force of the Luther League of America are living testimonies to this fact.

The Topics Scheme Aims to Fulfill the Apostolic Admonition: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

The principal aim of the League is not to be raising sums of money, but the inward upbuilding of mind, heart and soul. That is its principal work.

The Topics Scheme Aims to Solve that Old Question—What Shall We Have for a Program?

The helpfulness of a League depends very much on the programs given. We ought to make this part of our League work most efficient.

This, however, will require a definite plan as well as persistent and hard work, but work can be done by any one that wills it. And that work will yield great and good results.

Again referring to the picture, you will note that the rays pass through *The Reading Course.* These books bring light and interest, knowledge and inspiration, meditation and devotion, and develop a spiritual consciousness in the heart of the Leaguer, instructing him in the way, strengthening his faith and revealing his relation to God.

Possibly never in the world's history was there as much reading matter produced as today, but much of it is trash and yet it is being read by our young people. What fuel is to the engine, reading matter is to the brain and its worth or lack of worth in both instances will produce corresponding results.

There are three types of reading:

1. Reading for information.
2. Reading for inspiration.
3. Reading for recreation.

In the selection of our reading course we have catered to all three.

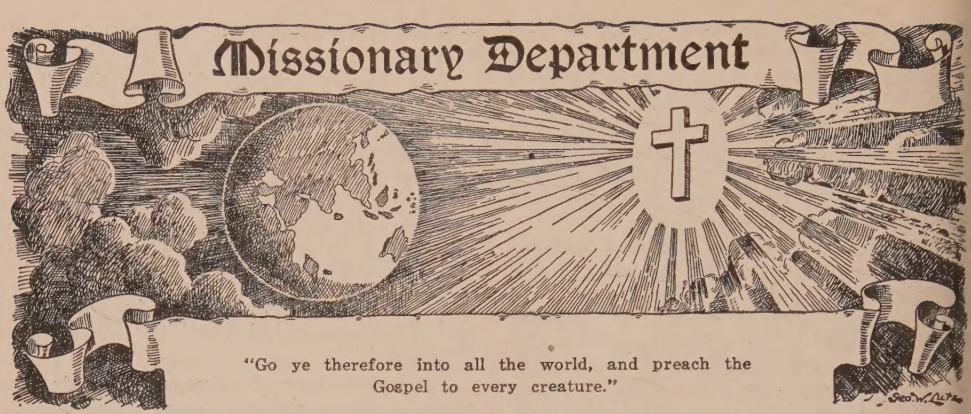
The course is changed annually and is intended to be used in study groups.

Again referring to the picture, these rays culminate in the slogan, "The Efficient Leaguer," which is the answer to the question which heads this paper: *What is the Definite Educational Objective of the Luther League of America?*

—

Lord of the harvest! All is Thine:
The rains that fall, the suns that shine;
The seed once hidden in the ground;
The skill that makes our fruits abound;
New every year
Thy gifts appear
New praises from our lips shall sound.

—*Keble.*



"The Definite Missionary Objective of the Luther League"

By REV. OSCAR BLACKWELDER

I LIKE the three-fold division of the League's activities: Education—Missions—Life Service. That means, first, the League is an adjunct to the Church's teaching force—it is a schoolroom of the Church. That means, second, the League is a definite group of young people in the formative period of their lives doing specific missionary work. That means, third, the League is a place where young folks can hear God's voice indicating their life's work. Education—Missions—Life Service: To know, to do, to be—this is the trinity of human possibility.

May I contrast the Educational and Missionary Objectives? The first thought of this suggests the dividing line between orthodoxy and heresy in all education. The purpose of education is not to know as an end, but to do and to be. So the first aim of a Christian education is to enable a person to honestly earn a living. And the reason for earning a living should be to genuinely live a life.

The Luther League has taught long. Her history is largely the story of teaching. Sometimes I fear she has aroused emotions and thoughts which never had a chance of practical expression.

The Educational program of the Luther League should take us up the mountain side and make us feel at least that we are wearing ascension robes. The Missionary program calls us back down in the valley to wear overalls.

May I suggest the contrast between the Life Service and Missionary Objectives. The Life Service Objective is to do two things: First, to show young folks the opportunities and openings today for full time Christian work, to be a switchboar connecting God's voice with young ears a hearts. Second, to show the young th all honest work can be unselfish, that wha ever one's work may be it is the expressi of one's personality, an opportunity make an economic contribution to on community—that is to say, one's busine is the shadow of one's life. How rea wonderful to choose a life work in t shades of the Church. To show you folks the sacredness of all honest work a to tell them that through serving th fellowmen they can serve God, to call the to lay a good part of their profits at t Master's feet—this, as I understand, the task of Life Service.

The Life Service Objective, therefo is largely a personal appeal—the Missio ary Objective is to give the League t collective expression of its life. We migh say the Life Service appeal is singula while the Missionary appeal is plural. Th Missionary Objective is to give outlet t the effect which the Life Service appea has had on the individual members of th League.

Education — Missions — Life Service these three, and there is no greatest. Lik the Holy Trinity of God, they are equal i glory. Like the triune division of missio ary activity (foreign, home, inner) the cannot be separated.

Why should the Luther League do Mi sionary Work? Some folks are not pe fectly sure that it should. The answer i the League does definite Missionary Wo to help the Church get its work done—ju like a son sometimes has to work to hel support the family. And the other part o

ne answer is to bring the greatest possible enefit on those who do the work. This is no sense a selfish view of Christian ervice.

There are two specific benefits for those eaguers who do missionary work. First, stead of a block sum collected and sent r "Missions"—which may be theoretically st—the Mission cause is humanized, and ereby popularized, and therefore an- vered, when a definite appeal is made, r example, for Mrs. Victor McCauly in dia; Mrs. Leonard in Africa, or Clarence orman in Japan. The different Synodical District Leagues have the opportunity supporting a specific missionary or mis- on station, and thereby the missionary peal is made vivid. When young people e intimately interested in one specific mis- nary and have contributed to his sup- rt they are far more easily aligned with e entire missionary program of the con- egation. They catch the missionary idea. ey appreciate the missionary principle Christianity. Not only does the doing definite missionary work plant in young ople's hearts the missionary idea but the cond benefit is even greater. When the ngregation as a whole hears a call, gen- ally the fathers make the contributions. acons and elders do the discussing. Very en the Church Council does it all. It is eat to make a group of young people l that the work of God depends on them hat God has no hands but theirs to do s will. To make young folks know that ir lives can be stones in the wall of d's Kingdom, using this word Kingdom its purest and biggest sense, is to sanctify ir very existence.

The Luther League, therefore, does mis- nary work to help the Church get her rk done as a son helps a father to sup- t the family; to plant in young minds missionary idea through the personal ch with a definite missionary; to sanc- y young existence by placing heavenly ponsibilities on their shoulders.

The Metropolitan press has capitalized supposed heresy in the Church today. he World's Work Magazine" for Septem- , 1923, blazes on the front page, "The r in the Churches." I do not raise the stion now to express my humble opinion it and certainly not to argue. I do be- e there is much misunderstanding on n sides, and even in the discussion the it of Jesus has not always prevailed. I suggest the question to make this t: the proof of every philosophy is its es—the test of every theology is the it produces and the real questions it vers.

ake the one question about the inspira- of the Scriptures. Surely the books of the Bible reflect the experiences and view- points of the men who wrote them. But as I read these books I see the face of Jesus—just as I see the face of my mother in the letter she writes me—I hear the voice of Jesus just as I hear the voice of a friend when I read an address he has delivered or an editorial he has written. We have studied the Bible too often simply to sup- port our own theories instead of reading it to see standing forth from its pages a Mas- ter Personality.

The greatest reason for Christ is what He can do. He is daily repeating around us what He did for Augustine.

To show young people that Luther League Missionary Work is helping to write modern Church History should fill their souls with thrills. Something like this must be the secret of the wonderful influence the Stu- dent Volunteer Movement is having on the student life of America. I wonder if the Luther League could not be the distinct Student Volunteer Movement of the Lu- theran Church of this country.

A man was talking to a friend one day, and said to him, "I am tired of this old world—I'm blue—I could make a better world than this myself." The man to whom he was talking said, "Go to it, old man, that's just what God put you here for."

It seems to me that the missionary appeal by its very nature is aimed first at young life. Too often Christianity becomes to them a sealed book—a mould in which all must fit—a set of formulas only to be memorized.

I recall the baccalaureate sermon Dr. Chas. M. Jacobs delivered to our graduating class in 1917 at Roanoke College. My rec- ollection is that his subject was, "The Young Man's Religion." If my memory is correct, he analyzed and pictured the ideal modern young man and then said, "If Christianity cannot fit into these ideals then no one has a right to ask a young person to accept it.

One of the fundamental characteristics in all adolescent and young manhood life is the spirit of adventure. We dare not con- demn it. It is to human society what the dew is to the morning.

The spirit of conquest and of adventure is the breath of Christianity. Christ's Gospel calls to untrod heights. I am persuaded that the Missionary program of the Luther League can be the outlet for the genu- ine spirit of Christian romance. Why not consecrate the youthful desire for travel and thrills, which is so stirred in modern novels and moving pictures, by releasing this spirit through missionary channels? Missionary work appeals to the imagina- tion, makes faith picturesque and vision real.

Life Service Department

"Wist ye not that I must be about my Father's business."

What Is the Definite Life Service Objective of the Luther League?

By REV. C. A. PORTZ

THIS question is answered pointedly in Article 3, Section C, of the Constitution of the Luther League of America. The objects of this League are to encourage the formation of Young People's Societies in all the congregations of the United Lutheran Church in America, to stimulate Christian activity and foster the spirit of loyalty to the Church through Education-Missions and Life Service.

C.—Life Service.—By directing the thought of the young people to the service of the Church, both as a vocation and as an avocation.

Under Article 8, Section 2, in defining the duties of the Life Service Secretary we find, that it shall be the duty of this Secretary to secure from the ranks of the Luther League of America recruits for life service in the various departments of the Church at home and abroad.

This Definite Life Service Objective of the Luther League is thus clearly defined for us by our Constitution, which is to direct the thought of the young people to the Service of Christ and His Church, both as a vocation and as an avocation and the head recruiting officer in the Luther League is the Life Service Secretary.

To state what the Life Service Objective is, hence is no difficult matter and is soon done; but how to attain such objectives is a different matter, it is pioneer work so far as the League is concerned.

John R. Mott has tersely stated in his latest book, "Confronting Young Men with the Living Christ," "recruiting for the leadership of the Christian forces is the most important single thing we have to do. We have lost our perspective and our sense of proportion if we think any work more highly multiplying, more profitable than drawing young men and women into Christian Service."

Another has said, "the Church that cannot care for its youth will never evangelize the world."

We do not believe that the "Great Church of the Reformation" has in an organized manner, by any means, measured up to standard either in the caring for her young people or using well co-ordinated methods in placing before them the fact that some distinctive Christian Service should be for many a vocation and to everyone an avocation—an equal responsibility and privilege regardless of what life work is chosen.

We believe the first objective in the attainment of the great objective, namely life service recruits, must be to call the attention of the Church more forcibly to her unused assets and her wasted energy.

In the business world competition and wise business management do not permit capital to lie dormant. There may be a margin of assets over liabilities but no surplus capital is permitted to lie idle.

Where do we find keener competition than in the struggle of right against wrong?

The heart is the battleground of the world, two forces pitted against each other each seeking control and but *one* Master can be chosen. There is no neutral ground. It is either or. True, there is no doubt as to who is the stronger, and victory is assured through Him. But we need but contemplate the forces of evil arrayed against us in spiritual warfare to have our conviction deepened that *all* are called of God to the vital and unselfish mission of bringing *all* men to face and choose the

ord of Life as Master. We need but view ne *Magnitude* of the evil forces of sin nd shame; we dare but behold the *activity* these evil forces and influences, which ork with a ceaseless activity and energy; e stand *challenged* as we note the won- rful *ingenuity* of the evils of our day, eir headwork and co-operation; we see ne remorseless cruelty of these same evil rces, which mean no good to any man. ith a few such facts in mind the Church ould not need to look further to be as- red that competition is keen indeed and at to recruit her forces, strengthen her ttle lines, lengthen her cords and rengthen her stakes, are emphatically roblems which challenge her keenest in- rest and deepest consecration to her Lord d Master.

Has the Church a right to be less alert an the business world? Has she a right to de her talents in a napkin? Dare she be faithful in the stewardship entrusted to r? The Church, the bride of Christ, hat claim dare she lay to a consecrated e, a life of gratitude and love, and be nd to her greatest mission?

Dr. Hinson has said, "The unused ability the Church is the exultation of hell, the rprise of heaven, the loss of man and the ief of God." The assets of the Church her young people—will shape and deter- ne the future. They are the makers of morrow.

With the Church, as in the physical rld, one of her greatest problems is the nservation of energy. To produce more wer with smaller amount of coal, to util- all the power that is produced so that ne or at least a very small percentage ll go to waste are questions which have g engaged the serious attention of men science. Great progress has been made conservation of energy in the realm of ysical dynamics, yet much research is ded. The Church needs to use some ciency engineer methods. She needs to estigate better how to conserve her en- y and direct that energy into proper nnels of service and usefulness. This is e of the local congregation as well as the Church at large, and what more ly expresses and signifies the Church's rgy than her young people? What e right has the Church to waste the nts and powers which God has entrusted her than a banker has to waste the ney a depositor has entrusted to him? her love for her children so wilted that will forsake and put aside her parental sight?

ence we believe it must be one of the ctives of the Life Service Department e content "to stand here by the foun- gate and make so loud an outcry that the builders of modern Nehemiah's wall will put this gate in order and place."

The builders—the Church must point out to the youth of today that one of the first steps in choosing a life work is the forming of a *great purpose.* The ship to be of value must have a rudder, so must a life have an aim. The only question worthy to be asked is, "What shall I strive to accomplish during my life?" Young people follow models—the best should be followed, second-class models do not make first-class products. There is for us one, and only one ideal model and that model is Jesus the Christ. There is finally only one purpose and that is the purpose Jesus had for His own life, God and the Kingdom of God. To the Master, God and His Kingdom represented the highest good for which men might strive. "The object of Jesus was to induce men to base all life on God and His method was to base all His own life on that Supreme Person. His teachings for other men lie firmly in His beliefs and principles for Himself." There is no way to reach a right decision if God is left out or given a secondary place. We, like Jesus, "must rest our lives upon God, identify our lives with God, make His business our business, His house our house and do it joyfully even as Jesus did." This the Church must point out to its young people as the only correct purpose regardless of life work. While God called in former times some to be apostles, some evangelists, so does he call those today who should find themselves in one of the various forms of distinctive Christian service, he yet calls *all* to be "ambassdors of Christ," "ye shall be witnesses unto me," "Jesus has bid," "Follow me." That is not an abstract command. Loyalty to Jesus is not merely a term. It becomes clear, concrete, decisive, when we come to understand the Cause for which He gave His life. Then we understand the tremendous moral import of personal devotion to Him. Vocation or avocation the responsibilities and privileges are the same. The same impelling love should move to an equally consecrated service. "The particular calling or occupation is important, as any instrument with which man does his work is important, but the occupation is at best only the agency, the means, the instrument with which a man carries out in the world the large or small, the high or low, the good or bad, the holy or unholy objects and purposes of his life."

The objective of the League and the Church then must be to see that her youth has the proper vision, not dreams or fancies, but a meeting face to face and acceptance of the general facts as to their purpose in life and what the problems are, which ask for solution. This vision must

point out the fact of reality of sin, that man is lost while in it; that God's love wants all to be saved and that he means to accomplish this work through men. They must have the vision a certain Scotch Presbyterian pastor had while traveling over the Alps Mountains.

He, in company with fellow travelers, was resting at a point midway up the mountains and in awe stood admiring the opposite snow and ice-clad slopes. A guide pointed out what seemed but black spots on the opposite slope. Upon looking through a high-power glass, these spots proved to be mountain climbers wending their way upward and with great danger of being hurled into the depths below. As this divine stood in amazement looking at those mountain climbers and being aware of their danger, his attention was called to another object far ahead of those climbers. The field-glass revealed that object to be a perfect cross, of the type upon which Christ was crucified, carved into the ice-clad mountain side. Then the picture was complete. Mountain climbers struggling forward, trying to reach that cross hewed out on the mountain side, but in the greatest of danger to their physical lives. This revealed the second more serious picture of the mass of human kind struggling on in the greatest of danger of being hurled, not to physical but to spiritual destruction. Ahead of them is the Cross of Christ, and the redemption He wrought. Humanity and the Cross must be brought together. This is the vision which must be given to the youth and the aged. The vision that Jesus gave to Martha when he told her that "thou art careful and troubled about many things. But one thing is needful and Mary has chosen the good part which shall not be taken away from her." They must have the vision the Master gave to the rich young ruler when he interviewed Jesus and was told, "one thing thou lackest: go thy way, sell whatsoever thou hast . . . and come, take up the cross, and follow me." That vision must reveal that we all are but trustees, stewards and that God wants us to be partners with Him; we are called to be sent. There must be that inner impulsion, "the love of Christ constraineth us."

Let the youth of our Church be taught the philosophy which Jesus had for His life and our desired objective will be attained. This Philosophy is plainly revealed at the early age of twelve when He uttered those memorable words to His mother, upon her return to Jerusalem in search of her son and found Him among the doctors and to her inquiry, He said, "How is it that ye sought Me? Knew ye not that I must be about my Father's business?" To be about our Father's busine is our business. This is the definite Li Service Objective of the Luther League.

While the discussion of methods of pr cedure is outside the scope of this artic it should be pointed out that life decisio come early in life. Statistics show that t first impulse, toward life decision, in t vast majority of cases, is received befo the sixteenth year. That under prope vocational guidance these impulses lead t a great majority of definite decisions b fore the nineteenth year. Hence the vita position of the Luther League.

Further, these decisions should b reached through the normal processes o the mind, viz.:—intellect, sensibility an will. First, we must *know*, and knowin the facts our *feelings* will be touched an we will be *moved* to action, service for th King.

One of the really efficient methods o accomplishing these results is through th formation of Life Service Study Classe using one of the many splendid text-boo recently written on this subject. This cla period to be followed by a forceful pr sentation of the subject on the appoint Decision Day and the decisions record on cards prepared for the purpose, th each decision followed up. This can fina be accomplished, only through a co-ordi tion of all recruiting methods now in u in our Church.

(Note.—For detailed discussion read t Life Service Department in the Janua to October, 1923, LUTHER LEAGUE REVIEW

BLISTERED FEET

A clergyman sitting on a hotel piazza Saratoga one morning was accosted by young girl.

"Good morning, Doctor."

"Good morning," he replied. "Are y very well this morning?"

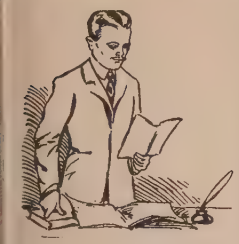
"Oh, I am so tired. I blistered my fe dancing last night. By the way, Docto what do you think of dancing?"

"You profess to be a Christian, do yo not? Did you ever blister your feet for th Lord?"

The young girl felt the question deepl and turned away.

A few days after she spoke to the clerg man again.

"Doctor, I have scarcely eaten or slep since you asked me that question, and want to tell you now I have never blistere my feet for the Lord, but from this tim forth I shall work for Him to the best my ability." She kept her promise and b came an earnest worker for the cause Christ.



Methods

Why a League?

THE object of the League is to get the young people to have a bigger and better idea of the whole program of the hurch.

Its purpose is to train young folks to ow their Church and to serve in it.

The League is not the whole Church.

Neither is the Sunday School, nor the adies' Aid, nor the Missionary Society, r the choir.

But they are all needed to make a good urch.

Take the fingers of one's hand.

If any one were missing the hand would crippled.

Even the thumb—which works contrary the others—is necessary for the working the whole hand.

Just so in the work of the Lord, all these ganizations are necessary, or we would ve a crippled Church.

A little girl going to a party had been d that should they ask her whether she ed cake or candy, and which she wished, e should reply, "Thank you, I like both d will take either."

But the little girl grew confused, and r reply when the question was put to her s, "Thank you, I like either, and will ve both."

So in the church, we will "have both."

It takes both the Sunday School and the ague to make a well balanced Church, d minister to the needs of the young ople.

We all know only too well that we need whole church in Sunday School, for its siness is to teach the Bible, and a knowlge of that Book seems sometimes sadly king.

But the League is dealing with a distinc- group, the young people, and it has a cial job to do—to train them to be the ders of the Church.

This work begins with the Juniors.

The Junior League has a very serious big program—its business is to train active service and leadership.

does not supersede the catechetical ss.

It is rather a help to the pastor who gets the children later.

And it trains them for the Senior League.

A part of the devotional program of every Senior League should be to see that there is a Junior League.

It is like cutting off a tree at its roots, and then expecting green foliage and fruit, to attempt a Senior League without laying foundations in a Junior organization.

Next, the business of the League is to develop the expressional side of Christian life.

We here put into practice and supplement the things learned in Sunday School.

Its next object is to train for leadership, to raise up the Church of tomorrow.

All farmers know that the best seed is saved as seed corn.

Any of the crop will do for the usual purposes for which it was raised.

But only the best can go into the harvest of tomorrow.

And only the best men and women should be put into the work of the Church of tomorrow.

These are the men and women trained in the Young People's Society.

"Study to show thyself approved, a workman that needeth not to be ashamed."

We need a leadership in the Church today to do the great work which is before us.

The League is in the business of training these leaders.

The League is not the whole Church, but a vital part of it with a definite goal and a definite purpose.

We also have a definite program.

One of the tragic things of life are the people who "are on their way, but do not know where they are going."

They do not choose a goal.

They have no definite aim.

In our League work, if we want to get anywhere we must know where we are going.

We don't get anywhere, because we have nowhere to go.

Go back to the beginning—where did you start—what aim had you in view?

The Social Meeting

TRY THESE FOR YOUR NOVEMBER SOCIAL.

1. *Pilgrim Pictures.* Make a huge frame. Stand this out from the wall some distance, say ten feet, with long sticks running back on either side from the top of the frame to the wall, this holding the frame in place. These sticks also serve as a framework for the top and side covering.

Cover the front of the frame with mosquito netting, and the sides and top with dark chintz. Arrange a light in this inclosure so that it will shine on the poser. Have the frame curtained, letting pages in costume pull the curtain aside when the picture is ready. All lights should be turned off except the light in the inclosure. If the instructions are followed as outlined, the tableaux will be very effective.

The following pictures and songs may be given:

1. *The Pilgrim.* Have someone sing one verse of "Faith of Our Fathers" as a solo during the showing of this picture. The one taking the part of the Pilgrim should carry a Bible under one arm and a gun under the other.

2. *The First American.* Someone in Indian costume who stands peering into the distance, one hand shading his eyes. Have someone sing as a solo, any song with an Indian tone.

3. *Priscilla.* A girl in old-fashioned Pilgrim garb poses, as someone sings, "Believe Me If All Those Endearing Young Charms."

4. *The Attack.* In this picture the girl appears kneeling in petition before the Indian, who stands with dagger or tomahawk in hand in threatening attitude.

5. *The Rescue.* Indian, girl, Pilgrim. The Indian lies prostrate, the girl stands with arms outstretched to her deliverer, who stands with gun in hand.

6. *The End of a Perfect Day.* Girl and Pilgrim pose, facing one another. Girl looks down and Pilgrim is looking intently into her face. Have quartet sing, "The End of a Perfect Day."

DECORATIONS.

Decorate with chrysanthemums, corn, pumpkins, autumn leaves, fruit and vegetables. Ask each one to bring along a donation in the way of food, fruits, or clothes to be sent to the orphan home or some other institution.

GAMES.

Chrysanthemum Guess. Have a large chrysanthemum conspicuously displayed. As each one enters give him a slip of paper and have him write on this his guess as to the number of petals in the chrysanthemum. Pin this slip of paper on each one and at the close of the evening announce the actual number of petals which the chrysanthemum contained.

Apple Race. Divide the party into two sides. Have them stand in straight lines facing one another and about four feet apart. An apple is given the leader of each line. At a given signal each starts the apple down his line, placing it with two hands into the two hands of the person next to him. This person passes it to the next in the same manner, and so on down the line. The end person receives it and then runs as fast as possible to the head of the line, starting the apple down once more. This is continued until one side has had all of its players run with the apple, this getting the original No. 1 back at the head. This side wins.

Blindfold Game. Try pinning the head on a turkey—like the old Donkey Party Game. Have a large picture of the Thanksgiving bird, minus the head, pinned on a sheet or curtain. Give each one a chance to pin the head in the proper place after being blindfolded.

A CHRYSANTHEMUM PARTY.

If you are tired of the regulation Thanksgiving games, try a Japanese party. The Feast of Chrysanthemums is a Japanese Festival, and occurs in November. You can easily make this a most picturesque social.

Ask the social committee, or if the group is a small one, all, to come in Japanese attire. Have all the decorations Japanese featuring the chrysanthemum.

Japanese games may be played, and rice and tea served.

HARRY HODGES, Editor, Philadelphia, Pa. Send all articles, communications and news items to the Drexel Bldg., Philadelphia, Pa.

Luther League Review

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CHURCHES AND THE RED CROSS

Genius is oftimes, among other things, a great Faith. It is not infrequently the imperishable flower which springs from the dark soil of sorrow and misfortune. Of the latter Balzac says, "It makes of certain souls a vast desert through which rings the voice of God."

As we study the circumstances out of which have sprung our greatest hymns, together with so many of the masterpieces of art, music and literature, we believe that this is true. Such hymns as "Abide with me," and "O, Love That Will Not Let Me go," are deathless, and they have come to us out of the very depths of human suffering.

The Red Cross, national and international, has come to us "out of the very depths of human suffering." Its history and program are too well known to the churches to need much comment, for it is of the religious bodies of America that the American Red Cross has found the high per cent. of its best leadership in the furtherance of a work which perhaps more than any other, effectively demonstrates to the world at large the ideal of the Brotherhood of Man. The Seventh Annual Roll Call date is November 11-29, and that date is approached by the American Red Cross with full confidence so far as the churches are concerned.

The human heart is the greatest thing in the world, and the power to reach the human heart is the greatest form of genius of which we know. Music may fail, art may fail, science may fail, but genius of the kindly spirit never fails. It flourishes like the summer sunshine; it makes the cold of winter-time less bleak; it gilds our hapless hours with the touch of a magic wand, and it eases our defeats with its ready song of cheer. It is the friend of little children, the guiding star of youth, and the blessing of the aged. It is the priceless jewel of the time in which we live and a gem of life-brightening lustre for all of time to come. Whatever life may hold of sunshine and success, or of shadows and defeat, genius of the kindly spirit is the one great deathless trophy of this life; it is Truth.

THAT IRREVERENT "REVEREND"

(*From the Epworth Herald*)

Who wants to be called "Adjective Smith"? As well might one address one's family doctor as "Sympathetic Jones," or one's professor of biology as "Learned Robinson."

To call these gentlemen, on all proper occasions, "the sympathetic Henry Jones," or "the learned John Robinson," is quite another matter. And "the Reverend *Matthew*"—or, if one doesn't know his Christian name—"the Reverend *Mr.* Smith," is also entirely permissible.

But "Reverend Smith!" Try it on your postman. Call him "Punctual Pringle," and either he'll resent it or with resignation will accept it as a nickname.

And that is what "Reverend Smith" is; a rather cheap nickname, when it is knowingly used. Mostly, of course, it is used in entire ignorance of its real quality.

What shall we say, then? Say *Mr.* Smith. If he has a degree, *Doctor* Smith. If his calling is to be indicated, *Pastor* Smith.

You see, all these are nouns. And the minister is a noun. He, being a proper noun, makes these common nouns proper when used as titles. But adjectives actually make him *improper.*

So, at all costs, don't call him an adjective! Next thing he'd be an adverb, or a preposition, and then the descent to an interjection would be easy. And, since an interjection is only a momentary noise, without power to change the meanest mood or tense or number, it soon dies out. The rest is silence.

In the measure that you value your minister, and hope to prevent his disappearance from the parts of speech, "Reverend Smith" is your enemy, to be fought wherever it appears.

General Secretary's Letter

DEAR LUTHER LEAGUERS:

The articles on the objectives of the Luther League of America appearing in the Educational, Missionary and Life Service Departments of this issue can be obtained in pamphlet form from this office.

The topic for November 18, "Ministerial Relief," should give us food for thought and incentive to action. Note the suggestions made by the writer as to how Leagues may help in this good work.

There should be a relief fund in our Church of sufficient amount that full time lay worker as well as clergymen might share in it. The former has ever sacrificed as much and in some instances more than the latter, to serve his Church and should have his old age cared for as well.

Your attention is called to the editorial, "That Irreverent Reverend," in this issue, and the poem, "Reverend Smith," on page 9 of the October issue. We find this grammatical error in parts of our Church.

The conventions for the year are over. Those that the General Secretary could not attend were visited by a member of the Executive Committee.

In spite of the publicity which has been given the Sustaining Membership Fund, we found some in our travels during the past summer who did not understand its object and lest there be others equally uninformed we herewith explain the plan.

The Lutheran Church does not contribute to the support of its young people's work as do the other communions. The Luther League of America must support itself. Its system of dues has never been adequate for its support and individuals have paid the deficits.

At its meeting in January of the current year, the Executive Committee determined on a new scheme of financing the League, one of whose features was the Sustaining Membership.

A Sustaining Member is one who pays into the treasury five dollars or more per year. The president of the United Lutheran Church became the first Sustaining Member. Six Philadelphians and one New Yorker subscribed one hundred dollars per year. Others have subscribed in amounts from five dollars to one hundred dollars, the total to date being three thousand dollars. The goal is ten thousand dollars. The subscriptions are made for three years until the next convention which must adopt some adequate financial plan.

By action of the York Convention, the League was departmentalized and the Executive Committee empowered to employ full time department secretaries when "possible." The Sustaining Membership was designed to make this "possible." A year has come and gone since that action and the "possibility" is not yet.

The plan was explained at all the state conventions held during the spring and summer and the leaguers urged to send to this office lists of the names of people who could be approached on the subject. We have yet to receive the first name. CO-OPERATION is what we need right now.

Thanksgiving Day is again at hand. Let us remember that it was inaugurated not as a "holiday" but as a "holy day" for a "holy purpose." The President in his proclamation asks us to assemble in our accustomed places of worship on that day to render thanks to Almighty God. Here's hoping that all Luther Leaguers will be sufficiently Christian and sufficiently patriotic to so assemble!

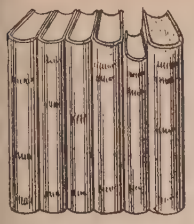
League-ally yours,
HARRY HODGES.

THE FATHER

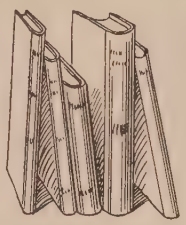
John 16, 27

Absolutely tender!
Absolutely true!
Understanding all things,
Understanding you!
Infinitely Loving!
Exquisitely near!
This is God our Father,
What have we to fear?

"Bredren," said a colored minister down on a plantation, "I'se got a five-dollah sermon an' a two-dollah sermon an' a one-dollah sermon; an' I want dis here indelicate audience to take up a collection as to which one of dem dey can afford to hear."
—*The Forester.*



Educational Department



READING THE NEW TESTAMENT THROUGH DURING THE YEAR

(The Gospels will be read in harmony.)

NOVEMBER

Thursday, November 1.—Qualifications of Ministers. (Titus 1:1-16.)

Friday, November 2.—Directions to Titus for Doctrine and Life. (Titus 2:1-15.)

Saturday, November 3.—What to be taught. (Titus 3:1-15.)

Sunday, November 4.—Message to Philemon. (Philemon 1-25.)

Monday, November 5.—Christ Greater than Angels. (Heb. 1:1-14.)

Tuesday, November 6.—Jesus' Obedience. (Heb. 2:1-18.)

Wednesday, November 7.—Christ more Worthy than Moses. (Heb. 3:1-19.)

Thursday, November 8.—The Power of God's Word. (Heb. 4:1-16.)

Friday, November 9.—Christ's Priesthood. (Heb. 5:1-14.)

Saturday, November 10.—Be Steadfast in the Faith. (Heb. 6:1-20.)

Sunday, November 11.—Christ and Melchisedec. (Heb. 7:1-28.)

Monday, November 12.—Priesthood of Aaron Abolished. (Heb. 8:1-13.)

Tuesday, November 13.—Inferiority of the Law. (Heb. 9:1-28.)

Wednesday, November 14.—The Power of Christ's Sacrifice. (Heb. 10:1-39.)

Thursday, November 15.—Worthy Fruits of Faith. (Heb. 11:1-40.)

Friday, November 16.—New Testament above the Old. (Heb. 12:1-29.)

Saturday, November 17.—General Admonitions. (Heb. 13:1-25.)

Sunday, November 18.—Ask Patience of God. (James 1:1-27.)

Monday, November 19.—Christian Practices. (James 2:1-26.)

Tuesday, November 20.—Control the Tongue. (James 3:1-18.)

Wednesday, November 21.—The Christian's War. (James 4:1-17.)

Thursday, November 22.—Our Spirit in Adversity. (James 5:1-20.)

Friday, November 23.—Salvation Prophesied of Old. (I Peter 1:1-25.)

Saturday, November 24.—Obedience of Christians. (I Peter 2:1-25.)

Sunday, November 25.—Duties of Husband and Wife. (I Peter 3:1-22.)

Monday, November 26.—Christ's Example. (I Peter 4:1-19.)

Tuesday, November 27.—Exhortations to the Flock. (I Peter 5:1-14.)

Wednesday, November 28.—Make Calling and Election Sure. (II Peter 1:1-21.)

Thursday, November 29.—Punishment of False Teachers. (II Peter 2:1-22.)

Friday, November 30.—The Certainty of Christ's Coming. (II Peter 3:1-18.)

First Sunday in Advent
December 2, 1923.

A LIFE OBEDIENCE PSALM

Psalm 40:1-10.

DAILY BIBLE READINGS.

Monday—Hebrews 10. Thursday—I Peter 4:1-6.
Tuesday—Matt. 7:21-27. Friday—Phil. 1:12-30.
Wednesday—John 4:31-34. Saturday—I John 2:1-6.

HINTS FOR LEADERS.

At this meeting many phases of obedience can be discussed. Obedience to Home, Church, and State are main issues around which a fine program can be developed.

The Honor system that is being used in schools everywhere is a live topic. "The results of disobedience" is a subject worthwhile.

A dialogue of the ten commandments and their meanings would be effective. Most of the members of the League ought to be familiar with the decalogue.

The old hymn, "Trust and Obey" can be sung either as an appropriate solo or quartet.

This is the first Sunday of the Church Year. Have as part of the program for the day statements from the members in what ways they will endeavor to stand by the Church during the coming year.

TOPIC.

Mankind is by nature disobedient. He is strongly inclined to act contrary to all that God wishes. Man is born in sin. God's laws are contrary to sin. The laws of nature are expressions of God's will. Sinful humanity has no desire of itself to be obedient to anything that pertains to the Almighty.

Disobedience is the prevailing sin of the world. It is found in every condition and phase of life. The tiny babe and the old man alike rebel. The purpose of disobedience may be very different, nevertheless, the fundamental cause is the same. The entire human race is guilty and will be judged. Sorrows, hardships and disappointments are in the world because of this inherited evil. The world needs light and obedience. Christianity is the only religion that has succeeded in giving the people of the world any comfort. It is only through Jesus Christ that sin is forgiven and a desire is created leading us to follow the will of God.

The lack of discipline in the home today is appalling. Many children are left to learn what is right and wrong in the streets from companions. Parents do not seem to be interested in their offspring. The man today who has had the guiding hand of an anxious parent is exceedingly fortunate. The schools of today are suffering from the laxness of the home. The courts are reaping the fruits of indifferent fathers and mothers.

It is astonishing to read from the papers how many men and women, who should know better, are brought up before the courts for crimes of breaking the laws of the land. There are many who think they are in a privileged class and can break the speed laws or the eighteenth amendment of the constitution when they desire. Our government demands, although it is not always carried out, that all offenders are to suffer for their disobedience. A sincere citizen of the land or of God's Kingdom ought to be anxious to abide by the will of the authority. The Christian often is not aware of the fact that all just laws are fundamentally and closely related to the will of God.

One of the foundation stones of America is the freedom to worship as one desires. This presupposes that the man will be true to his faith and thereby strengthen the integrity of the land. Religious liberty demands that those who confess a certain faith should always be true to its principles.

Occasionally a man is found who is firm in his practice of obedience. He is usually the exception, for the world has lately rebelled against living up to the letter of the law. If the peoples of America would learn the principle of life obedience, that is, letting the life be planned by the will of God, there would be fewer laws and less lawbreaking. God's law is supreme. Sooner or later one must realize that he cannot always successfully "kick against the pricks."

Second Sunday in Advent.
December 9, 1923.

WHAT MAKES A SUCCESSFUL WORKER?

Proverb 6:6-11.

DAILY BIBLE READINGS.

Monday—Joshua 6.
Tuesday—Gen. 39:1-6, 19-23.
Wednesday—Gen. 40:1-8, 41:9-16, 37-46.
Thursday—Neh. 1-2.
Friday—John 15:1-16.
Saturday—II Tim. 3:14-17.

HINTS FOR LEADERS.

Scripture passages that are suitable for this meeting are II Thes. 3:7-16; Jn. 6:22-33 and Matt. 21:28-32.

Such hymns as, "Work for the Night is Coming" are appropriate. Missionary hymns would not be out of place.

Take a vote to see who is the most successful worker in the League. Before the vote is taken have a free discussion as to what constitutes a successful worker in your League. The discussion should be summarized and placed where all can see it.

Do not forget to have a debate occasionally. Many members will debate when they will do nothing else.

When the time is short to get a program ready for a meeting write out fifteen or twenty questions to be answered or things to be done and have the members to draw one or more of these items which have been written on slips of paper.

TOPIC.

The successful Church is a busy organization. It calls for many workers. The societies, leagues and guilds are units of the larger organism. Sometimes they are like enormous committees that are working for the cause of God. The complexity of the modern life has gotten into the Church. The Church that is spoken of as active is the one that has its members laboring in some capacity. There is a place for every one. The task of the leader is to direct and place the workers rather than to go out and show them how to accomplish the deed. But the efficiency of the Church is judged by the work done by those in the field.

Leadership is always necessary. The specialist knows the work to be done. He can see the needs. He is less likely to attempt the impossible. Under the direction of a good supervisor much can be accomplished. Detailed work ought not be expected of the director. The efficient worker will not wait to be told the small items and aids to be rendered.

Most every organization has a few workers who are busy-bodies rather than industrious. They seem to have something always to do but never accomplish anything. The other type of helper that is a burden to a church or organization is the one who expects to be told his part of the regular

outine for the day. His mind is never on is work. He is living in some other place hen he is needed in the local activities.

The most successful worker is the one ho does not wait to be told what to do ut creates something to be done. This in- ividual does not step in the way of some ther worker but finds something that has ot been done. There is so much that is ot assigned. There is much that can not e divided out. The man with foresight nd vision is always busy. In Church work e is mapping out the field and cultivating great part of it.

A real interested person likes a problem o be solved. All problems are not in fig- res. Many of them are solved without encil and paper. Some of the greatest roblems are related to people. The best ethod of inviting some people to the eague meetings is an excellent problem for number of the workers. Perhaps the eetings are not interesting because the roblem of program making has not been ndertaken as a real business affair.

Business is business whether it is in the urch or store. If the successful business an or woman does not use his or her ility in the activities of the religious orld he or she can not expect the same ogress as in the business sphere. There e certain goals to be reached. There are rtain people to be interested. The field before them. Efficiency standards are od but volunteer active workers mean ore to an organization.

The Luther League has a great deal to complish. A wide-awake organization will tract the young people. Everybody likes be a member of a League that has vital- y. Willing, fore-sighted workers not only e the most successful but also make up e best organization.

—

Third Sunday in Advent,
December 16, 1923.

BIBLE PASSAGES WE SHOULD MEMORIZE AND WHY

Deut. 11:18-21.

DAILY BIBLE READINGS.

nday—Psalm 23. Thursday—I Cor. 13.
esday—Exod. 20:1-19. Friday—Gal. 5:19-24.
dnesday—Isaiah 53. Saturday—John 3:16; 14:1-6.

HINTS FOR LEADERS.

Most every one has some favorite scrip- re passage. This is the opportunity for em to quote it and tell why. This can be ne as a number on the program or used the scripture lesson for the day.

Let this entire program be a general dy of the Bible. Use the primary book questions and answers from the Bible d see who is the most familiar with re- ious facts. This can be conducted as a lling "B."

If you have a number of Bible pictures test the members' knowledge from these. The lower departments of the Sunday school usually have a number of pictures that can be used.

Try a memory contest. See who will quote the longest scripture passage.

TOPIC.

The neglect of the Bible in this generation is very noticeable. There are many in the homes but few are seldom opened. This book of books is on most every parlor table. Examination will reveal the dust and its newness.

Very few people are familiar enough with the Bible to be able to turn to certain books when asked. Many of them are not able to say whether a passage called for is in the Old or New Testament. The ignorance of religious facts is appalling. Parents are not interested enough to see that their children are acquainted with the greatest book of the world. Family worship has gone with the neglect of the Bible. And religion itself is losing ground in the hearts and lives of the people since they are not in the habit of handling the Word of God.

There are some who will say that they go to Sunday school and Church where the Word of God is read and studied. The Sunday school furnishes books which have sections from the Bible. These are read and studied. But when it is taught separate from the Bible itself the location of the passage and its relationship to the other parts of the Bible are not learned. These Sunday school lessons are often mere good sayings to the pupils. Many are thinking today of the Bible in that manner.

Have your own Bible. Use it. Finger prints and pencil marks may disfigure the pages but God's Word is not injured. This Book is not one to be placed on a pedestal and worshipped but one to be constantly used. When one is worn out a few cents will purchase another.

It is more important to know your Bible by constant use than to have several passages from memory. It is a storehouse of knowledge, comfort, guidance and eternal principles. More is there than can be memorized by the human mind. Therefore, it is better to be able to find what you need in the Bible rather than have merely a few sections from memory. The cry of the Church should be, "familiarity with the Bible by the Christian people."

Memory of certain passages is an essential for the right development of children. Parts that are learned while a child remain as treasures throughout life. Many of them bring comfort in every-day life. The constant repetition of certain sections of scripture in the Church worship should make it easy to commit to memory much that is or

will be helpful for you and others in life.

This is a period of transition of versions. This difficulty stands in the way of most memorizers of Biblical passages. Those of you who learned certain verses according to the King James' Version find that the American Revision of the Bible words those passages differently. When one has heard both versions he is apt to mix the phrasing while quoting. This barrier is not as great as first appears, for many parts of the text of the Bible have not been changed.

Familiarize yourself with the Word of God and you will find there much you will want to memorize and retain. Some parts will appeal to you that will not interest others. The Bible contains a message for all.

—♣—

Fourth Sunday in Advent,
December 23, 1923.

ADVENT MESSAGES FROM BETHLEHEM

Luke 2:1-20.

DAILY BIBLE READINGS.

Monday—Matt. 2:1-12. Thursday—Gal. 4:4-5.
Tuesday—John 1:1-4, 9-14. Friday—Phil. 2:5-8.
Wednesday—John 3:16. Saturday—Hebrews 2:9-18.

HINTS FOR LEADERS.

Christmas stories and hymns are numerous. The difficulty will be, which hymns and stories are the more appropriate for the program to be given. The abundance of material ought to be an incentive to have the best program of the year.

In making the program don't leave out the Christmas story. Have it told in place of a scripture reading.

Gifts for the poor could be a part of the program. After the meeting the League as a body could take them to the needy home. If the taking of a home or individual suggested by some organization of your town or community would require clothing instead of food, the League could have a silver offering for that purpose rather than supplies.

Give your program at some old people's home or go in a body and sing Christmas carols for some of your shut-in Church members. This season of the year should be used to make others happy. If the League fails to spread the Christmas cheer it has failed in one of its greatest works.

TOPIC.

The story of the Christ-child is old and yet ever new. All the world loves to hear it told and retold. Each year some new message comes from the oft-related facts of the coming of the Saviour into the world. His coming was so different from the expected Messiah and his approach in human form to the lost world was so quietly accomplished that the world still wonders concerning the wisdom of God and His goodness in sending the Saviour as He did.

There is joy in the ringing of the Christmas bells. There is happiness in the swell of the choruses. There is brightness in the faces of the children. The world is better because of that one day. And the world is greater for that one message. No one knew but the Saviour Himself at that time what His coming would mean to the world.

The Parents.—The strange messages were filled with much for thought. The strange visitors added to the angelic messages. The world has not yet learned the full meaning of the coming of the Christ-child. No one will ever be able to fathom all that was in the hearts of Mary and Joseph as they looked on the child in the manger. They were obedient to the mission of God. They were His willing servants. The brightness of heaven that enclosed the form of Jesus reflected on them. They were being honored as the child was being adored. The message to the parents was different than that to the world. Theirs was the care of the child. Humanity is to adore and worship the child who was born in Bethlehem.

The Christ-child.—Christ was welcome to the mother but unwelcome to a world of sin. The angels beheld in Him the Son of God unto whom they sang their praises. The world sought to kill Him. The heavenly hosts were elaborate in their adoration but the people merely sought for a look at Him.

The child of today who has been lifted up into the realm of understanding of this wonderful event has been blessed a thousandfold.

The Shepherds.—The good tidings were published by the simple shepherds. They were the watchmen on the hillside and God called them to speak first of the advent of Christ. They beheld Him a child but worshipped Him as their Maker. There was a touch of kinship between the shepherds and Jesus in that He was born in a stall. They were on the same plane of life.

The glory that reflected from the Christ-child is reflected on the faces of mankind as it tells the story of that wonderful event. God's glory is eternal and it adds much to the advent messages from Bethlehem.

—♣—

First Sunday after Christmas,
December 30, 1923.

WHAT SHALL I DO WITH MY LIFE?

Matt. 16:24-28.

DAILY BIBLE READINGS.

Monday—Eccl. 12:1-7. Thursday—I John 3:1-18.
Tuesday—Phil. 2:19-30. Friday—John 15:16-21.
Wednesday—Gal. 2:19-20. Saturday—Mark 16:14-18.

HYMN.

"Oh, Zion Haste, Thy Mission High Fulfilling."

BIBLE LESSON.

Luke 12:13-34; Luke 2:41-52. Responsive reading as given in the pamphlet, "What Shall I Do With My Life" (this is a Life Service Day Program published by the Board of Education and may be had free of charge by writing to 212-213, Evangelical Bldg., Harrisburg, Pa.)

PRAYER.

Pray:

(1) That all may know and follow the Ideal of Service-Christ.

(2) That the Holy Spirit may show all the true motive and object life.

(3) That all minds may be open to conviction.

HYMN.

"I'll Go Where You Want Me To Go."

TOPIC.

See Luther League Topics and *The Lutheran* for topic discussion. See LUTHER LEAGUE REVIEW, department of Life Service discussions in the August, September and October issues. Use either No. 1 or No. 2 below.

No. 1.—Great Life Choices. See Supplement, "What Shall I Do," A to I.

No. 2.—Discussion of Life Lessons in Daily Bible Reading.

Name, if you can any other adequate model than the one mentioned in Luke 22:7; Matt. 20:28.

What pattern did Jesus clearly set before us? What was Jesus' motive and great desire in life? See Luke 2:41-52.

What motive in life does Luke 12:13-24 set forth? Can a person have the making of money or a living as his object in his job or profession and be true to Jesus' ideal?

What is the true ambition which should guide a man in choosing his life work? Matt. 20:20-28. What is wrong in choosing as a life work that which will (1) require the least effort—a "snap," or (2) yield the most money?

Mark 8:34-37. Why does Jesus expect many people to make Christian work their life profession? Mark 1:14-20.

What responsibility, if any, do we have toward other persons? Luke 10:25-37.

What obligation does any single nation owe to the world?

What makes a person a success? What is Jesus' idea of the way to obtain high rank? Mark 10:40-45.

Where shall I go for the best help in deciding my life work? See Luke 11:9. What is the most effective method of securing recruits for distinctive Christian service? Luke 10:2.

Better than using either of the above, make this a real consecration service. Have the pastor or some other qualified person address the meeting on the theme, "The Call and Consecration to Service." Make a definite appeal for distinctive Christian service. Get Life Service cards properly signed. These to be had in needed quantities, free from National Life Service Secretary. See Life Service Department of LUTHER LEAGUE REVIEW for October, 1923.

HYMN.

"Take My Life and Let It Be,"

or

"I Love to Tell the Story."

CLOSING PRAYER.

Pray:

(1) For lives consecrated to definite Christian service.

(2) For all lives in secular occupation to be consecrated to Him.

QUOTATIONS.

The integrity of men is to be measured by their conduct, not by their professions.—JUNIUS.

The test of every religious, political or educational system, is the man that it forms.—AMIEL.

The highest manhood resides in disposition, not in mere intellect.—H. W. BEECHER.

I mean to make myself a man, and if I succeed in that, I shall succeed in everything else.—GARFIELD.

Be noble minded! Our own heart and not other men's opinions of us, forms our true honor—SCHILLER.

A good intention clothes itself with power.—EMERSON.

HYMN.

"Take My Life and Let It Be."

Pray:

For guidance in life decision.

For fruitful service.

For power to bear effective witness.

For new converts.

For the New Year.

SHIFTING RESPONSIBILITY

Bessie had a new dime to invest in an ice cream soda.

"Why don't you give your dime to missions?" said the minister who was calling.

"I thought about that," said Bessie, "but I think I'll buy the ice cream soda and let the druggist give it to missions."—*The Continent.*

MEETING MISFORTUNE

"Mayn't I be a preacher when I grow up?" asked the small boy.

"Of course you may, my pet, if you want to," his mother replied.

"Yes, I do. I s'pose I've got to go to church all my life, anyway, and it's a good deal harder to sit still than to stand up and holler."—*Boyland.*

Intermediate Department

December Memory Context—II Cor. 8:1-9.

INTERMEDIATE PROGRAM PLANS

The Intermediate Recognition or Merit System is now available. It is suggested, therefore, in planning for special events in the Educational, the Physical and the Social Departments, that this system be consulted and events upon it be planned. Activities will naturally suggest themselves. If the intermediates are to progress from one rank to the other qualified opportunity must be given for achieving the items recommended and selected. For this purpose build up the programs in these departments. Occasions aside from the devotional meetings may need be appointed for qualifying in the Devotional Department also. Typewritten copies of Recognition System can be secured from Rev. Charles M. Teufel, chairman, 126 Orchard street, Woodlawn, Pa.

The Intermediate Registration Certificate.

The Registration Certificate is ready. In making your application please indicate the name of your organization, the name of the church it is a part of, the location of the church, and the date of organization of the body making the application. It is urged that all intermediate organizations affiliated with the Luther League of America through any of its district, synodical or State organizations make such application. To have a certificate framed and on display in the church or intermediate rooms is very desirable. With the application, to cover cost of the certificate, 10 cents ought to be remitted. As the organizations are registered the names will appear in the Luther League Review.

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December 2, 1923.

MORRIS OFFICER AND AFRICA

Rev. Charles M. Teufel.

Open the meeting with a medley composed of the first stanzas of each of the following missionary hymns: "Jesus Shall Reign," "Christ for the World We Sing," "Greenland's Icy Mountains," "O Zion, Haste."

Open Prayer Period—Leader leads in repeating a memorized prayer on missions. Another prays a written prayer on missions.

Scripture lesson read by leader—Acts 1:8 and Mark 16:15-18—followed by a two-minute talk on the relation of the Scriptures read to the subject.

A mission hymn sung stanza by stanza after each stanza is read aloud.

Presentation of the Topic.

The founder of the Muhlenberg mission, Liberia, Africa, now of the United Lutheran Church, was Rev. Morris Officer. This he did in 1860. He was a loyal Lutheran, for, though he might have continued to serve under other missionary banners, he accepted gladly to start the Lutheran Church in its missionary work in Africa.

The founder became a wise beginner, for he built roads, began agriculture activities, started a school for the natives and others. Among these others who provided the first pupils were children rescued from a slaveship. The Word of God and Jesus Christ as the African's Saviour surely were taught as best the handicaps would permit, for Missionary Officer was a man of prayer.

The hardships of the work and the treacherous climate of Africa compelled the Rev. Mr. Officer to leave the field in eighteen months, but what he did merits the honor we ought to give a noble founder of such all-important work.

(If possible secure from the Foreign Mission Board, 18 East Mt. Vernon street, Baltimore, Md., a brief but fuller sketch of the Rev. Mr. Officers' life.)

And Africa.

"And Africa," what of Africa? Africa, the great large continent that is three times Europe's size; as big as China, India, the United States, and Europe together. There are one hundred and sixty millions of people in Africa. The continent was opened to civilization by a Christian missionary, David Livingstone. Today it has thousands of miles of railroads and motor roads. It has the surface of civilization, but not its heart.

The African himself is described by Missionary Rev. Charles H. Brostus as "crude and untutored, decidedly human, likable and safe." If he is this in his raw heathen state, the wonderful grace of Jesus Christ will make him a splendid character.

"And the United Lutheran Church in Africa"! With the millions in Africa the United Lutheran Church has continued the work founded by the Rev. Mr. Officer in Liberia as its special charge. It is responsible for the two million aborigines or natives.

At present it has twenty-seven workers for the field besides some native helpers. While these twenty-seven are "for" the field it is impossible for all of them to be "on" the field at the same time, and so it is a small force indeed for so great a task.

The work is done along five lines, the educational, the industrial, the agricultural, the evangelistic, the medical, which makes a thorough work.

The educational work includes a boys' school and a girls' school at the central mission station, located twenty-eight miles from Monrovia, the capital of Liberia. Additional schools have been opened at interior stations such as Kpole Pelle, Sanoghie, and others.

The evangelistic work includes the teaching and preaching of the Word of God, with Jesus Christ set forth as Africa's Redeemer and Saviour. As this is the heart of the entire mission service, our missionaries bend every effort to success. Our prayers ought to be offered constantly for them.

The other phases referred to above may be described in a general way, and if desired information can be gleaned from missionary headquarters as to the agricultural, the industrial, the medical.

A Quiz.

(At this point have the intermediates select from their number one whom they think most capable to answer questions on the topic. Then they shall proceed to ask the selected person such questions as can be answered from the topic.)

Objective Presentation.

Have some one represent a Reporter—who will report the latest piece of information from the African field, secured from reading a copy of the latest *Muhlenberg Tidings,* which the Foreign Mission Board can supply.

Enter or arise or come forward a Page—to announce the "Kpelles Are Calling," from the *Foreign Missionary Magazine,* February, 1922, issue.

Then a Messenger—To tell about "Sanoghie's Buried Treasures." (The story of foreign missionaries recently buried there.)

Then a Herald—"The experiment at Gbonu," from the July, 1923, issue of the *Lutheran Woman's Work.*

Blackboard in Bold Print.

Africa's Needs—Prayer—Missionaries—Money—Love—Christ.

Quotations—(Quoted, which means previous memory work).

Frederic Peery Noble, Africa's chief missionary historian, says: "Lutheranism is yet in its attitude toward missions a sleeping giant."

"Oh! that the Church of God might rouse from ease,
Cast off her robes of state; might grandly move
Impetuous to the mighty fray, and girt
With Christ's own presence, fear not loss nor hurt,
'Tis he who loses life below to please
His King, wins life with Him above."

An offering for your missionary objective is in order at this place. Pray for offering and objective.

December 9, 1923.

CHRISTMAS SHOPPING

Rev. H. S. Paules.

Hints for the Meeting.

1. Open the meeting by singing hymn "Brightest and Best of the Sons of the Morning."
2. Prayer in Thanksgiving for Jesus as the Gift of God.
3. Scripture reading—Matt. 2:1-11.
4. Ask some one to tell what they can about the Scripture lesson just read.
5. Assign to various members the subjects of the Topic.
6. Ask as many as time will permit to tell what gifts they expect, and will buy, and why.
7. Sentence prayers.
8. Close by using an appropriate hymn and the Lord's Prayer.

Shopping.

Many years ago most articles that were made were made by hand in small buildings called shops. The articles were sold at the same place they were made. When a person went to buy he would go from one place or shop to another. In time such buying was called "shopping." We still have a few such shops left in name, at least in "the barber shop," "butcher shop," "milliner shop," etc.

Christmas Shopping.

We have learned so far that shopping really means to go and buy things. When such shopping is done during the "Christmas season" it is called "Christmas shopping." When done at Easter it is called "Easter shopping," and at Thanksgiving "Thanksgiving shopping." But Christmas shopping really means more than mere buying. It means the buying of Christmas presents or gifts.

Why Buy Christmas Gifts.

The custom of buying Christmas presents is so familiar to us that we imagine it always existed, but it is only of recent years that it has become the practice of all people of both rich and poor to buy so many presents. We

read in our Scripture Lesson for today that the Wise Men from the East brought gifts when they came to see the Infant Jesus, gifts of gold, frankincense and myrrh. Many say we are following the example of the wise men when we give Christmas gifts.

WISE CHRISTMAS SHOPPING.

Many presents are bought and given away which never do any one any good. Of course, every boy and girl should have a suitable gift, but no child needs a dozen or more. There are some children who never receive any. Their parents are too poor to buy them. We would act wisely when we do our Christmas shopping to buy a few presents for such children. It would make them very happy and we would have the joy which we get by giving to others. Our pastor is usually able to tell us of poor families. Perhaps some boys and girls have old toys which could be repainted and would make fine presents for others.

CHRISTMAS SHOPPING OF NON-CHRISTIANS.

A person who does not believe in Christ as his Saviour may be spoken of as a non-Christian. You might think that only people who are Christians would do Christmas shopping, but this is not the case, because in our country nearly all people go shopping whether they are believers in Christ or not. The name of Christ does not mean anything to many people, and therefore they can do no real Christmas shopping. They buy and give presents just because it has become a popular thing. They do not know the real meaning of Christmas Day.

THE RIGHT KIND OF GIFTS.

We should always try to buy gifts that are useful. If we buy games we should select such that will teach the boys and girls some lesson while they play them. Nearly all gifts that can be worn are useful. Good books are always very acceptable. Toys should be selected with care beause the cheap ones are soon broken, while the good ones are usually too expensive.

GIFTS WE CANNOT BUY.

The best and most precious things in the world cannot be bought in the shops. Among these are kindness and love and honesty and sincerity and truth and charity. These all come from God, and He is willing to give them to us freely, if we desire them. It does not take much effort to be kind. We should be kind to our parents, who are kind to us, as well as to all people. All children should be kind to old people and animals. Throwing stones at birds is very cruel. No one can become honest in any way but by being honest. We should never take anything that doen not belong to us, not even the smallest thing or amount. Not even a penny. God wants us to be honest and said we should not steal. Perhaps we can all think of many other things which we cannot buy but which are very precious.

THE GREATEST GIFT OF ALL.

The greatest gift man ever received was given us by God when He sent Jesus on Christmas Day. We usually give the greatest gifts to people we love the most, and that is just what God did. He loved us so much that He gave us His beloved Son, Jesus, that all who would receive Him and believe on Him should not be lost, but have everlasting life. Jesus is the greatest gift of all and He wants all boys and girls to do what He says so that they will become men and women who are willing to serve Him.

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December 16, 1923.

THE SECRETARY

Mary O. Boeckel.

HINTS FOR LEADERS.

Hymns—"Love Divine," "More Love to Thee" and "Saviour, Breathe an Evening Blessing."

Prayer for secretaries, especially those in Christian service.

If a secretary of a Y. M. C. A. or Y. W. C. A. can be had for the meeting to tell of his or her work, it will add greatly to the meeting.

Inform the boys and girls in or about your community in which they can secure the training to fit themselves for a secretarial position.

TOPIC.

The secretary is a valuable and important person in the office where she is working, as many things are entrusted to her which no one else knows anything about So let us look into several of the many different kinds of secretaries and see where we can place ourselves best.

Y. M. C. A. or Y. W. C. A. secretaries help young men and women in their daily life. Strangers in the town may go to them and get advice about the city and their work. They have charge of the details about the Y building, and provide a fourfold program of activity for those who come within their walls. We term this work a Christian service.

A Business Secretary is one who is employed by a firm or large corporation. They take dictation, write letters, do filing, and the routine office work that must be done by day in the office.

The Parish or Church Secretary is a comparatively new work, and at present the field is not large. We hope that more churches will see the value of such a worker in their parish.

The Parish Secretary attends to the pastor's correspondence as well as to the business of the church. She helps all the societies of the church in their meetings, and

renders them whatever service she can. She aids the Church Council in the Every Member Canvass. She gives advice to those who ask for it. She relieves the pastor of many little burdens that come into his life that some one else can do if one is willing to take the responsibility. Generally she is a help to all who require her services.

The work of the Secretary is not new. Read Rom. 16:22, Rom. 1:1-7 and Acts 15:22-31, and see what they did in Bible times.

A Secretary is *reverent.* She sees God in all she does, the Mighty Hand that works through men to produce the materials with which she works.

A Secretary is *diligent.* She learns to be prompt and to do work on time. She realizes that work done today need not be done tomorrow.

A Secretary is *thrifty.* She learns the value of time, labor and money. She must make good use of her time, and often labor long hours; because of this she learns to appreciate her money and thus learns to use it wisely.

A Secretary is *trustful.* She knows that if she does her part in the work assigned to her, keep all the firm's news and business to herself, she will prosper and God will bless her labors.

A Secretary must be *patient.* She should plan her work and then patiently strive to the finish, but if something should hinder her in its completion, never should she lose courage, but should begin where she stopped, and with patience strive toward the unfinished goal.

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December 23, 1923.

WHAT REALLY HAPPENED AT BETHLEHEM

Luke 2:7-11.

Rev. C. A. Dennig.

Introduction. Jesus Christ was born at Bethlehem of Judea, five or six miles south of Jerusalem, east of the main road to Hebron.

Bethlehem was the town of Ruth and Boaz and was called the house of bread. That is what the name means. It was also called the city of David, because it was his birthplace. At present it has about 5,000 inhabitants. The exact place of Christ's birth was probably in a cave in the southwestern part of the city, where at present there is a Latin convent. The world was prepared for the coming of Christ as at no other time in the history of the world.

The world was at peace, so that the Gospel could have free course.

The Greek language was spoken or understood by all, so that the Gospel could be heard and read by all.

1. Christ came in accordance with a long line of prophecy.

2. Christ came when the political factors of the world were most favorable.

3. Christ did not come until the world had done its best without Him and made a complete moral failure.

Memory verse—Luke 2:11.

What is the central thought of this Topic? Jesus Christ is God manifest in the flesh.

What is the Topic for this meeting? What happened on Christmas.

Where was Jesus born? Describe the surroundings.

Describe the inn.

What prophet had foretold His birth?

What three names are given to Jesus? What is their meaning?

Why was the birth of Christ announced to the shepherds?

1. In answer to the question before us let me say: The Son of God became man and now the world has a Redeemer, a Saviour.

Give me a great thought, once said a dying man, that I may live upon it. We hope some one was there to give him that thought.

What happened on Christmas can be said to be one of the greatest miracles since the world was created. It is the central fact of history on which men and nations may henceforth live.

3. Let us ask ourselves again what happened on Christmas.

Answer.—There is born to you a Saviour which is Christ the Lord. This is the good tidings which has been echoing through the centuries since the first angel announced it.

4. What happened on Christmas.

A prophecy long foretold was fulfilled in reality. Jesus Christ the God Man was born.

The prophet Isaiah has much to say about this event. Turn to the ninth chapter of his prophecy and select the sixth verse as a remarkable prophecy of His coming.

"For unto us a child is born.—Unto us a son is given.
And the government shall be upon His shoulders.
And His name shall be called Wonderful, Counselor, the Mighty God,
The Everlasting Father, the Prince of Peace."

5. What happened on Christmas. Angels are sent on errands to men.

Angels are beings who have never sinned. They do exactly what God wants them to do, and they do it gladly. An angel came to tell the shepherds that Christ was born and a multitude of angels sang the song: Glory to God in the highest, and on earth, peace, good will toward men.

6. What happened on Christmas?

Jesus came as a Saviour of men. His name means that very thing.

The angels announced Him as such. We all need the salvation which He came to bring, for without Him we are lost.

7. What happened on Christmas?

The shepherds found Jesus. When they heard about Him they went to seek for Him.

We also have heard about Jesus, and we should seek Him and help others to seek until they find. How shall we find Him? By turning away from our sins and evil habits, then we will find Him.

December 30, 1923.

"CHANCE"

Rev. O. F. Blackwelder.

Psalm 37:23; Matt. 10:26-30.

SUGGESTIONS TO LEADERS.

1. Make this a real New Year meeting, with resolution and consecration outstanding thoughts.

2. Have one of your girls or boys sing "It May Not Be on the Mountain's Height" as a solo.

3. As the roll is called have different members name their new resolutions, and then you emphasize the need of Christ in their lives to make these resolutions come true.

4. Specially mention the fact that God will watch what we plan and do in 1924 because He loves us and He cares for us. He does not watch us to catch us in mistakes, but to help us.

We have come to the end of another year. We change cars from train No. 1923 to No. 1924. Whether we are ready or not, we just have to go. If we are not satisfied with ourselves and what we did in 1923, we have a chance to help matters lots by doing our best in 1924. The only way to change the past is to consecrate the future.

We start another volume in our life's story. Each day is a new page and each year is a new volume. We should try to make our own life story more interesting than any novel we can read.

Nineteen twenty-four will be just what we make it—not one bit more, not one bit less. We reap what we sow. Shall we just let things happen as they will, take everything just as it comes, or shall we determine at this meeting to honestly do our level best? That is the question our topic wants to call us to answer in the right way.

The topic is "Chance." I would rather call it "Chance or Christ." Just to let things happen and not plan and not care—that is Chance. To look to Christ for guidance, encouragement, help and reward—that is doing our best.

We only have one 1924 to spend. Every day and each month will pass in a hurry. If we are going to do our best and accomplish the most, we must have a *Friend* Who can keep us from getting discouraged and unhappy. Mrs. Browning once asked Charles Kingsley what the secret of his life was and he said, "I had a Friend." Christ keeps us happy in our hearts. He not only tells us, "Be of good cheer," but He helps us to do it. Folks like to be around us when we have happy hearts and Christ more than any one else can make us happy.

Not only do we need to be happy in our hearts in order to do our best during 1924, but we also need some one to show us what to do when we have hard questions and have to choose one path or the other. Christ is our *Guide*. He cannot make a mistake. He shows us which way to go like signs on the road tell which road goes to one town and how far it is to another.

And then, no matter how happy our hearts may be or how good our Guide, we will come to days and have times when everything seems too hard for us and we are almost afraid. Then we have to be brave. Christ is our *Strength* because He makes us brave. Christ comforts us in our hearts, and "comfort" means to make a fellow brave.

God is anxious for His Son to do all this for us and very much more. When we were born God breathed into us the breath of life. God knows the number of the hairs of our head. He listens to our heart beats. "God cares." If God cares so much for us we ought to care more for our own lives and not take a *Chance* to let things happen as they want to. Let's make things happen in 1924 by Christ's help every day.

A little boy was with his daddy one night riding on a Pullman sleeping car. The little fellow was used to kneeling down by his bed at home before he went to sleep to say his prayer. Some men were sitting in the berth next to the one he was to sleep in and they were bad men. He didn't know at first after he was ready to go to sleep whether he ought to kneel down by the berth and say his little prayer as he did at home or not. Finally he folded his little hands, got on his knees beside his berth, and said his "Now I lay me down to sleep." The bad men were much impressed. They too quietly went to bed. We can have lots of influence on older folks if we look to Christ every day in 1924.

TEMPERANCE

The first temperance society in America was formed in New England. Every member had to bind himself to the following pledge:

"We, the undersigned, believing in the evil effect of strong drink, do hereby pledge ourselves on our sacred honor that we will not get drunk more than four times a year: Muster Day, Fourth of July, Thanksgiving and Christmas."

Junior Department

DEAR JUNIOR SUPERINTENDENTS:

The Junior Chairman has been "conventioning." She has much to tell, but because of the length of the Junior Topics, this must wait until next month. See the report of the Juniors at the Pennsylvania convention in the news items. More of the other conventions next time.

I write this as I start for Nebraska, about which I will tell in detail later.

Yours for the Juniors,

BRENDA L. MEHLHOUSE.

December 2.

"THE MAGIC BOX"

Chapter 6.

(The missionary lessons are based on the textbook "The Magic Box.")

DEVOTIONAL PERIOD.

Sing Christmas carols suggested by children.

Read Christmas story in Luke 2:1-20.

Plan Christmas Box (see Work Period).

LESSON PERIOD.

Tell story of Chapter 6—"The Magic Box."

WORK PERIOD.

Plan to send a Christmas box to our colored Junior League in New York City. Address Sister Emma Francis, 247 West 139th Street, New York City.

You can make Christmas tree ornaments.

Put in several rolls of Dennison's Christmas crepe paper.

Make bags of net or tarlatan, sewing them with red or green worsted.

Cut them in the shape of a stocking.

Put a dime in each bag to buy candy.

Put in any of these as gifts—pencils, tablets, erasers, blotters, crayolas, books, handkerchiefs, ribbons, calendars, each wrapped in tissue paper.

Or make for the girls sewing bags, putting in needles, thread, thimble, tape and scissors.

Don't forget a Christmas card for each stocking, and don't forget to tuck in a Christmas surprise for the teacher.

FINAL PUBLIC MEETING.

Arrange a meeting at the end of the study of this book to show to the whole congregation what has been learned.

Put on exhibit all the work done—the model mission plan suggested, the "Magic Box" explaining its purpose, the motto made, "Love Never Faileth," and the Christmas gifts ready to be sent.

Have the six stories of the book told briefly by six Juniors, and have the children act out some of the stories.

The devotional work suggested for each meeting can be repeated, and some Victrola music may be introduced.

Use as closing hymn "O Zion, Haste."

December 9, 1923.

EVERYDAY OPPORTUNITIES

Prepared by Miss Laura Wade Rice.

(Have Juniors read references.)

Bible Lesson—At the Gate Beautiful.

Two men were walking together toward the most wonderful church that ever was built.

It was called the Temple, and was lovely beyond description.

Its outer porch had four rows of forty marble pillars each, all of different colors.

The next court was paved with variegated marble.

The snowy white building within had a roof covered with gold, which shone dazzlingly in the afternoon sun.

It was the hour of prayer.

Just as they were about to pass through a richly wrought gate of brass called "The Beautiful" they hear a pitiful cry for help. (Acts 3:1-3.)

Why did he call to these men?

They wore no rich clothing, nor carried bags of coin for gifts.

Their clothing was ordinary.

What was there about them that seemed different from others in the passing crowd?

Afterward the rulers noticed that look and explained it in this way. (Acts 4:13.)

So the lame man called and Peter and John stopped beside him. (Acts 3:4-10.)

Every boy and girl comes each day to some Gate Beautiful where God places a chance for them to help.

It may seem only a little favor, a kind word, a smile.

"Silver and gold have I none."

You might say that.

But be sure you add—"but such as I have

give I thee, in the name of the Lord Jesus."

And what have you?

A cheery smile.

A bit of a song.

A hand to lift up a little one who has stumbled.

Feet to run errands for father.

Time to do things to save mother.

Opportunities to smooth out rough places and hurt feelings.

Oh—whichever way you turn a Gate Beautiful is before you with a chance beside it to do something in the name of Jesus to make the world better and brighter and happier.

Will you stop and do it for Him?

Lesson Stories.—1. Service.

Boys and girls do not need to wait until they are grown up to work for Jesus, or to do some great big deed.

It is just the everyday things of life that count—our everyday chances to help—that make life better.

And so often we miss them.

THE KEY FLOWER.

Two boys wandered over the mountains. They tended the sheep.

But they were also looking for a magic flower.

Its owner would have the key to a palace of great riches.

One day Otto, stooping down, found a flower brighter, larger than any of the others.

He picked it, and, raising up, saw a door open in the side of the mountain.

He knew he had found the Key-Flower.

Going in he found rich jewels and gems of every color.

A queer little elf told him to take all he could.

Going out, loaded down with his treasures, the little elf called to him, "Don't forget the best."

And Otto stopped to pick up still one more jewel, which he thought bigger than those he had.

Outside all the gems turned to dust, and he was as poor as ever.

He had forgotten the best—he had left behind—the Key-Flower.

With that he could have gone back time and time again, and, unlocking the door, secured as many of the jewels as he wished. So with us—the "very best" for boys and girls, now and to take with you as you grow up, is Service—doing for others.

Without it you will not have much joy in life, everything will turn to leaves.

But by serving others, using every day opportunities as they come along, we will forget ourselves and gain the richest pleasures of life.

Let us not forget the Key-Flower.

2. HELPFULNESS IN OUR HOMES.

Be a ray of sunshine.

Be happy and smiling.

Sing as you go along.

Do cheerfully the tasks given you to do.

Run errands willingly.

See that you have some work to do at home.

Be kind and polite to older folks.

Help little brother and sister; do not tease.

Keep your toys and all your belongings in order.

Be thankful for all the things which parents provide.

Make the yard more beautiful; take care of the flowers.

3. THOUGHTFULNESS IN SCHOOL.

Be polite and attentive to the teacher.

Be kind to the new scholar.

Be faithful in attendance, careful in deportment.

Follow all the rules of the school carefully.

Help to make your school the very best possible.

4. AT WORK IN THE CHURCH.

Come to Sunday School.

Attend church service.

Be faithful to Junior League.

Bring new members.

Take part and lead in the meetings.

Read your Bible every day.

If you can sing—sing.

Help the superintendent in the work.

Learn what the Church—our Church—stands for.

—♣—

December 16, 1923.

KIND HEARTS THAT DO NOT FORGET

Prepared by Miss Laura Wade Rice.
(Have Juniors read references.)

Bible Lesson—David's Kindness to a Little Lame Prince.

David and Jonathan were such great friends that boys today who are devoted chums are still nicknamed David and Jonathan.

Jonathan was a prince, son of King Saul.

David was a young shepherd, whose heart was pure and brave, who trusted God, and by his help killed a lion, a bear and a giant.

Saul, Jonathan's father, was afraid for this boy to do battle with Goliath. (I Sam. 17:32-37, 49, 57, 58; 18:1-5.)

But Saul grew jealous of David.

For Saul's sins cut him off from God and David was chosen to be the next king.

That cut Jonathan off, but he loved David none the less.

Saul threatened to kill David, and bitterly reproached Jonathan for loving him. (I Sam. 19:1-7.)

But Saul became jealous again, until at last David feared for his life.

Jonathan promised to tell him if he were in danger, and, fearing that he would be watched, planned a sign by which David would know whether to come to the palace or go and hide. (Chapter 20:11-42—leader read.)

Saul chased David from place to place, but at last in a raid by the Philistines Jonathan was killed. (Chapter 31:3-6—leader read II Sam. 1:17, 19-27.)

More trouble for David followed, but at last he was firmly settled as king.

Then he asked about Saul's family, if any were left who had not been slain in battle.

No one knew, but they found a servant of Saul's, whose name was Ziba. (II Sam. 9:1-13.)

So David kept his promise to Jonathan.

Lesson Stories—1. SOME STORIES OF OUR HOSPITALS AND HOMES.

A. OUR ORPHAN HOMES.

Kind hearts that do not forget are found in our Orphan Homes, where boys and girls have homes and Christian training. Here are the stories of some of the Orphan Homes of our United Lutheran Church:

Tressler Home, Loysville, Pa.—Two hundren and eighty children are found here.

The boys and girls are taught to work, house work and farm work.

A Boys' Band is one of the things that makes this Home known all through Pennsylvania.

Chapel services, Sunday School and catechetical classes are regularly held.

Lutheran Home, Salem, Va.—One hundred and six children are cared for here.

There are three schools.

Some of the boys are now in college, some have completed high school.

Some of the girls will become nurses.

Lutheran Orphan Home, Topton, Pa.—One hundred and fifty children here.

There are well furnished buildings.

A Baby Home with a lot of cunning babies.

And a throng of happy boys and girls.

Nachusa Orphanage, Nachusa, Ill.—Thirty-five boys and girls are at home here.

Religious training is a big thing here.

Bible history, Bible stories, missions, all are taught.

New buildings are needed.

Osterlin Orphans' Home, Springfield, O.—There are 42 children here.

More room is needed to care for others.

Who will help?

Zelienople Farm School.—This is one of our oldest orphanages.

There are 143 children.

Four hundred acres of ground surround the home.

A new hospital is being erected.

Germantown, Philadelphia, Pa.— One hundred and sixty-five boys and girls here.

A Baby Home takes care of the tiniest infants.

A modern dispensary and a new hospital for contagious diseases is part of the equipment.

A kindergarten is conducted and the older boys and girls attend public school.

Tabitha Home, Lincoln, Nebr.—There are 39 boys and girls here.

The need here is for more property and help.

(NOTE—The superintendent should stress the orphan home nearest to your Junior League, arrange some gifts to be sent there, and plan a visit there, if possible.)

B.—OLD FOLKS' HOMES.

Among the most grateful of the hearts that do not forget are those of the old folks.

We do not have time to tell all about our old folks' homes. Here are the names of some of them:

National Lutheran Home, Washington, D. C.; Lutheran Church Home, Buffalo; Old Folks' Home, Zelienople; Germantown Home, Philadelphia; Tabitha Home, Lincoln, Nebr.; Franke Home, Charleston, S. C.; Lutheran Home for Aged, Southbury, Conn.; Home for Aged and Infirm, Clinton, N. Y.

C.—KIND HEARTS IN OTHER PLACES.

There are kind hearts in other places, too, that do not forget the many things done for them; here are just a few kinds of work which our Inner Mission Board does to make "kind hearts that do not forget"—grateful hearts full of happiness and love.

Lutheran Settlement House, Philadelphia, Pa.—A Neighborhood House with classes for the boys and girls, in sewing, domestic science, drawing, carpentry, etc., with Church and Sunday school, a Christian Kindergarten and a Vacation Bible School.

Kensington Dispensary, Philadelphia, and River Crest, Phoenixville, Pa.—Two institutions for the treatment and prevention of tuberculosis. Tabor Home for Children, Doylestown, Pa.; The Children's Receiving Home, Maywood, Ill.; Good Shepherd Home (a home for crippled children), Allentown, Pa.; Epileptic Home, Rochester, Pa.

Some kind, grateful hearts are found also in those homes where the unfortunate, those not able to care for themselves, the helpless, are provided for:

Bethesda, Meadville, Pa., is a home for friendless, delinquent and defective children. About 50 children will be cared for in the new building.

The Lowman Home, White Rock, S. C., cares for the aged and helpless, epileptics and defectives.

In all these places there are hearts that

are grateful for loving care, in all of them are folks who we can cheer by our gifts, our love, our kind thoughts.

Recember the "Inasmuch" verse.

(The leader should go over the field of our Inner Mission activities rapidly with the children in this general way, and selecting the one nearest home, enlarge upon it, and tell concrete facts concerning it.)

2.—Fifteen Years at the Martin Luther Neighborhood House.

By Anna P. Hess.

(The story of one of our Settlements)

Early in the twentieth century a flood of immigration from the shores of Italy commenced.

Many coming to Philadelphia took up their residence in a part of Philadelphia which had formed one of the better sections.

The Americans did not welcome the poor, dirty strangers, and as the Italians moved in the Americans moved out.

As a result sixteen churches had to close their doors.

St. Peter's Lutheran Church faced the same thing.

The congregation began asking "What shall we do?"

God answered that question.

One day a black-eyed, curly haired Italian boy wandered unbidden into the Sunday school.

He was asked, "Who brought you?"

And he answered, "I comma myself."

Mrs. Cassaday, the pastor's wife, immediately had a vision—A Lutheran Church for Italians.

She tried to interest the congregation, but the task seemed almost too great.

The Church at large also hesitated.

She refused to be turned from her purpose.

She gained the support of a few friends.

In 1908 a Kindergarten was opened. Thirty-five were enrolled the first season.

From this small beginning, the work has grown.

The school is conducted five days a week.

The children are developed along spiritual, mental, physical and social lines. A typical daily program consists of singing of a few hymns, a prayer, a Bible story, Bible memory work, a nature or habit talk, finger plays and songs, and a little manual work.

In 1912 the kindergarten had grown so that a second teacher was necessary.

Those outgrowing kindergarten still wanted to come, so a Sewing School was started.

This now meets once a week, with five classes, and volunteer teachers. This did not provide for the boys.

A Mission Band, which later developed into a Junior Luther League for both boys and girls was added.

A Daily Vacation Bible School is conducted each summer.

A library is very popular with the children.

An Italian pastor was called to organize an Italian congregation.

To take care of these activities another building, in addition to the church became necessary, and the Martin Luther Neighborhood House was purchased.

The work is supported by the sale of post cards, and novelties.

3.—Some of Our Orphan Home Junior Leagues.

The Girls' Luther League at the Germantown Orphan Home is not two years old yet, still much has been done.

In the devotional meetings, mission, physical and educational topics are used.

A hymn, prayer, Scripture lesson, a talk on the Topic by one of the girls, followed by remarks from the Superintendent, discussion, another hymn and plans for the next meeting is the usual program.

In the spring a trip along the Wissahickon Creek was enjoyed.

Twice the League has attended and taken part in the District Junior convention, and once the State convention.

This is what one of the girls says about their League: "We are studying about great missionaries, we are learning to pray. the League will help us to become Sunday school teachers and Christian workers. Some day we hope to hear of some missionary in a far away land, and rejoice in the fact that it is one of our own Leaguers.

Topton Orphan Home has an interesting Junior League. The Superintendent, Mrs. J. O. Henry, says: "We have the children take part, and we change our programs and leaders each meeting.

"Sometimes we have Bible Questions, on Old and New Testament.

"Each member as he enters the room received two cards with a question written on each.

"If he is able to answer the questions he keeps the cards, if not they must pass them on to someone who can.

"Each is anxious to secure as many cards as possible.

"Sometimes we study a Bible character.

"We have music—hymns, solos, all to fit the lesson.

"We use large maps showing the places of the Bible, and Bible geography is very interesting.

"The Church seasons are taught, and the Common Service explained.

"Sometimes Bible stories are acted out, and the children costumed."

Isn't that a fine Junior Luther League?

Tressler Orphan Home, Loysville, Pa.,

as a Junior League which meets every other Sunday night.

The teachers have charge of the meeting.

The older children take active part in reading, reciting, and praying, as well as in the singing.

All the children not confirmed attend, and on confirmation are promoted to the Senior League.

Zelienople Orphan Home Junior League.—One of the Juniors themselves of the Junior League at the Orphan Home at Zelienople, Pa., tells of their meetings in this way:

"Our Society numbers fifty.

"We hold regular meetings weekly, and our program consists of papers written and discussed by the boys and girls.

"We respond to roll call with a verse of scripture memorized.

"Aside from a few remarks from the Superintendent, we carry on our own meetings.

"We are thus made responsible for the work.

"Our members are ready to speak on the topics when called upon.

"Splendid recitations are given."

December 23.

A CHRISTMAS PROGRAM

Five suggestions are here given for the Christmas meeting of your Junior League. From them you can select one that will make a most interesting program.

—"IT CAME UPON THE MIDNIGHT CLEAR."

Be sure and get this pageant and examine it closely. Written by Miss Laura Wade Rice. Order from this office. Ten cents.

—"WHEN THE CHRISTMAS STAR SHONE."

A missionary pageant. Order from Women's Missionary Society, 844 Drexel Bldg., Philadelphia, Pa. Price, 15 cents.

3.—A NATIVITY PLAY.

(Given in 1922 by Junior League, Hellam, Pa.)

(A reader attired in Oriental costume gives the different parts of the Christmas story, a series of tableaux are given to represent each part by a number of the Juniors, while the whole Junior League sings the carols indicated.)

Reader enters.—Reads one of the Prophecies.

Tableau.—Shepherds seated about fire (red and red electric light).

Carol.—"While Shepherds Watched their Flocks by Night."

Reader.—Gives the Shepherd an Angel story.

Tableau.—Angel appears, speaks to shepherds; shepherds recite Bible verse and go

Carol.—"Come, Hither, Ye Faithful."

Two Verses.—"Silent Night," as chorus by eight Juniors.

Solo.—Junior boy, Luther's "Cradle Song."

Tableau.—Mother and Babe.

Solo.—Junior girl, "There's a Song in the Air."

Tableau.—Shepherds kneel around the manger.

Reader.—Gives Wise Men story from Scripture.

Tableau.—Enter three wise men bearing gifts and singing, "We Three Kings of Orient Are."

Closing song.—"Joy to the World."

Final chorus.—"O, Holy Night."

4.—THE STORY OF A STAR.

Hymn.—"O Come, All Ye Faithful," Junior League.

Scripture Exercise.—"The Story of a Star" (have a large star on top of Christmas tree, electrically lighted. Have room dark, have star lighted after five Juniors read the first set of Scripture passages).

Leader: We have come the story of the Star to tell,
In the Bible words we know and love so well,
For no words of yours or mine
Can be like these words Divine
From inspired pens, that like soft music fell.
As these hallowed words we shall recite,
This Star, as object lesson, we will light,
For this tale so old and dear,
Seems to God to draw us near,
Like a star upon our pathway, shining bright.

Five Juniors read—Luke 2:7, 8, 9; Luke 2:10, 11, 12; Luke 2:13, 14, 15; Luke 2:16, 17, 18; Luke 2:19, 20.

Star is lit.

Five Juniors recite—Matt. 2:1, 2; 3, 4, 5; 6, 7; 8, 9, 10; 11, 12.

Leader: Still it shines for us, this glowing Bethlehem star
As it did o'er old Judea's hills afar;
And the story we repeat, at the blessed Christ-child's feet,
Will lead us. God's precious Bible is our Star.

Prayer.—Sentence prayers by Juniors.

"Joy to the World."—Sung by three Juniors.

Story.—Van Dyke's "Other Wise Man" or "The Story of a Star," adapted from "Ben Hur," told by a good story-teller.

Offering.—Each Junior with a lighted candle brings his offering, which is in a red bag given out the week before hands it to an older Junior who places it on the Christ-

mas tree, as each Junior recites a verse on "Light" (have Juniors hunt these up the week before).

Closing Chorus by eight Juniors.—"As With Gladness Men of Old."

(This exercise was also given by the Junior League of Hellam, Pa.)

5.—"THE FIRST CHRISTMAS EVE."

(A Christmas Playlet for Juniors. Adapted from the book "The Strangers," by Rev. Young, presented Christmas, 1922, by St. Matthew's Junior League, Brooklyn.)

Zeresh.—Forty, forty-one, forty-two. How my bag of gold has grown today. Never before have I had so many guests at one time.

Joseph.—Sir, can you provide two pilgrims with lodging for the night?

Zeresh.—(To himself.) This man is evidently poor. You can tell it by his dress. Perhaps the two rich merchants from Persia will come tonight and if I take these two strangers in there will be no room for the men who can pay me so well. I'll tell them I have no room. No, I have no room.

Joseph.—What shall I do? There isn't another inn in this town of Bethlehem, is there?

Zeresh.—No, there is no other inn. Go down the road a ways and you will find a cluster of palm trees. Sleep there, it is a sheltered spot.

Joseph.—But, good sir, my fingers are now numb and I know that if we were to spend the night out in the open the frost would not be kind to us. Can't you find a place for us, if it is just a corner it will do. Anywhere as long as we are sheltered from the cold.

Zeresh.—Don't bother me. I've told you there is no room here.

Joseph.—My purse isn't large, but what I have I am willing to give you if you will provide shelter for us. (Joseph walks out after Zeresh is through speaking to him.)

Zeresh.—Why prevail upon me? I won't help you. Go anywhere, but don't stay here. (To himself)—This is no night to open my doors to poor people. A fool I'd be, if I didn't make as much money as it is possible to make on a night like this. Why, I may never have such a big day again in my life, and I should spoil it all by taking in a couple of paupers. Well, I guess not.

Joseph.—(To Mary.) Come, Mary, we shall have to go somewhere else; there is no room in the inn. (Walks along.)

Boy.—(Comes running along, bumps into Joseph and falls down. Jumps up again and is ready to run away.)

Joseph.—Are you hurt, my lad?

Boy.—No, I'm not hurt. Who are you? Where did you come from? I never saw you before in Bethlehem. What are you doing here?

Joseph.—Have patience, my lad. Your questions come faster than a hail storm. My name is Joseph. When I was a lad I lived in this town but several years ago I moved away. Now that Caesar has sent a decree that every man should return to his native town to be taxed I have come back to Bethlehem. As you see, we are still wandering about because we have not been able to find a place where we may spend the night. Tell me, do you know of any place where we may find lodging? The inn-keeper turned us away. He said he had no more room.

Boy.—Oh, come down to my home. My father is the kindest man in Bethlehem. He'll find a place where you may pass the night. He never turns anybody away from his door. Come along with me. (Exit.)

Zeresh.—(Falls asleep.)

Angel.—(Enters, reads scroll) Zeresh, the innkeeper of Bethlehem. Jehovah intended thee to give shelter this night to two weary travelers from Nazareth in Galilee. Thou didst close and bolt and bar the door of thy heart against them. Thou hast sinned the deep and awful sin—the sin of covetousness, and hast added thereto the blind and stubborn unbelief of thy stiff-necked people. Jehovah intended thee this night to look into the holy and blessed face of the Messiah, about whom thy father has told thee for many years, and to Whom he sought to lead thee. He was to be born in this, thine inn. But now the Desire of nations is forever hidden from thee. Thou hast rejected Him. (Angel takes step backward.)

Zeresh.—Don't go, don't go.

Angel.—Jehovah's mercy is even for the most sinful for He declares, "Let the wicked forsake his way, and the unrighteous man his thoughts and let him return unto Jehovah, and He will have mercy upon him and to our God, for He will abundantly pardon. If thou wilt truly repent, thou shalt even yet taste of Jehovah's mercy, but if thou harden thy heart His wrath shall abide upon thee." (Angel goes out quickly.)

Zeresh.—(Awakens.) My, my what a dream. "If thou wilt truly repent, thou shalt even yet taste of Jehovah's mercy, but if thou dost harden thy heart His wrath shall abide upon thee." What shall I do? Shall I believe in this dream, and try to live a life of service to God, or shall I continue just to make money?

Micaiah.—Zeresh, the Christ is born. The Saviour, Whom the prophets foretold, has come.

Zeresh.—Is it true? Has the Christ come?

Micaiah.—Yes, it is true. The Master Musician has come to reset the broken

strings in every heart and reawaken the song in every life. It is written "The Sun of Righteousness shall arise with healing in His wings. Under His burning rays all cold and frost and snow and ice shall vanish away and the soul's glad summer time shall come with its bursting buds and ripening fruits. The sunshine of His love and mercy is for all. Yes, even for thee and for me has He come.

December 30.

GETTING READY TO MOVE INTO THE NEW YEAR

Bible Lesson.—CROSSING THE JORDAN.

Prepared by Miss Laura Wade Rice.
(Have Juniors read references.)

God's people, Israel, were encamped "on this side Jordan."

They had been traveling long toward the Promised Land.

God had led them all the way.

He had helped them conquer their enemies. He had fed them with manna from heaven and given them water from the rock when they were thirsty. (Psalm 105:39-44.)

Just as at the end of a year we look back and say, "This happened last spring," or "in the fall," so these people looked back over all the way the Lord had led them.

Moses, the man of God, spoke to them of His goodness—it is written in Deuteronomy—a wonderful book.

When we come to the end of the year and look forward to the first day of a new year it is as it was to the Israelites, looking forward to crossing the Jordan.

Let us read how they went. (Joshua 1: 1-3, 6-9.)

So God tells us to go into the New Year, to take the Bible, the book of the law, with us, to obey all His words which are written in it.

He promises as He was with us in this past year to be with us in the new.

Read again verse 9.

The ark of the covenant was the most precious thing they had.

It meant God's presence with them.

So we must have God with us if our New Year is to be a good and happy one.

(Joshua 3:14-14, chapter 4:15-24.)

Now what had Moses told them before he died about the new land and how to live in it from which we can learn how to live in the New Year? (Deut. 6:4, 5, 9. Have Commandments repeated if there is time. Deut. 6:5, 17, 18, chapter 8:10-18. Chapter 10:12, 13.)

Will you keep Moses' reminders in the New Year?

They are God's messages to us, as well as to His people Israel.

Lesson Stories. 1.—THINGS TO LEAVE BEHIND AS WE GO INTO THE NEW YEAR

As we get ready to finish our work for 1923, let us look back and see all we have done.

Let us think of some things we want to leave behind as we start the New Year. Have we always been kind and unselfish to one another? Let us leave behind—*Unselfishness.*

Have we been jealous of someone else, have we had hard bitter thoughts in our heart? Let us leave behind—*Jealousy* and *Hatred* and *Strife.*

Have we been slow to do the work we might have done in Junior League? Let us leave behind us *Unfaithfulness.*

What about learning the Bible verses and preparing the parts we have been asked to take in the meeting? Have we always done this? Let us leave behind—*Carelessness.*

Have we been satisfied with our Junior meetings, and have we tried to make each one better than the one before? Let us leave behind—*Laziness.*

Have we been helpful at home? at school? Let us leave behind—*Unwillingness.*

2.—SOME THINGS FOR THE BOYS TO TAKE ALONG.

(To be given by a Junior boy with six others with the parts indicated.)

One of the best things we can take along with us for our work next year is the Christian soldier's Armor.

There is a part that will help us in every bit of our life and in our work as a Junior League.

Let us see:

1.—*The Girdle of Truth.*

Let us resolve to speak the truth every day.

Let us be fair in our work at school.

Let us be true in our work in the Junior League.

2.—*The Sandals of Peace.*

Let us have our feet shod with the preparation of the Gospel of Peace.

Let us be willing to at all times work for Him, to be His messengers.

We can carry His Gospel.

Let our feet be swift to do His work.

We can carry flowers, visit the shut-ins, carry the Gospel of Peace to those who need it.

4.—*The Shield of Faith.*

The shield is a pretty important part of the soldier's armor.

It protects him against the enemy's weapons.

Let us take our shield.

Our shield is Faith.

Let us believe in God and have faith in Him.

When we are tempted to do wrong, say things we should not, He will help us, if we have faith in Him.

5.—*The Helmet of Salvation.*

The helmet is another important part of our armor.

In Junior League we learn about our Church and how Jesus died for us.

We are prepared to join the Church.

Let us resolve to learn more of these things this year and become His children—because in this way He gives us the great gift of Salvation.

6.—*The Sword of the Spirit.*

The soldier fights with his sword, the rest of the armor protects him—but he fights with the sword.

So the Bible is our Weapon.

Let us resolve to read it every day, study it, learn its stories, try to live as it teaches.

How many read the Daily Bible lessons of the Junior League each day?

How many will resolve in this New Year to read over some of the Bible lessons we have in Junior League?

Let us all take the Christian soldier's armor with us into the New Year.

3.—The Fruits of the Spirit.

(To be given by a girl)

(A basket containing cards with the pictures of fruit, cut from magazines and from wrappers of canned goods, with appropriate Scripture verses on each can be passed around at the end of this talk, and the verses read aloud by the Juniors in turn.)

Our Bible tells us of the Fruits of the Spirit.

Real Junior Leaguers who are trying to follow Jesus will try to take some of these with them into the year before us.

Some of these fruits are:

Love.—Let us show love one to another. Let us help one another, at home, school, in the Junior League.

Joy.—God wants His children to be happy and smiling. Let us resolve to be joyful and happy, spreading sunshine through the year.

Peace.—Let us have no quarreling. Let us work together for our society, without thinking of ourselves.

Long Suffering.—Patience, another word meaning the same, is another good fruit of the spirit. We can be patient and do what is right, even when things do not go right.

Gentleness.—Noisy, rude, loud boys and girls, are not welcome anywhere. Wouldn't the teachers at school be pleased if we took gentleness along into the New Year? Wouldn't our Junior meetings be more orderly if we all were just a little bit more gentle?

Goodness.—Goodness in little things as well as in big is another good fruit. Let us speak the truth, be kind and polite, ready to help, faithful in our tasks at home and school.

Faith.—Without faith we could not travel far in the New Year. Let us all believe more than ever in Jesus, our Heavenly Father, and His care for us.

Meekness.—Are we vain over something we have? Do we feel better than some other boys and girls? Let us have meekness.

Temperance.—Too much candy, too much of good times, too much of what we want will spoil girls and boys as well as too much work, too much school. Let us do all our tasks—then play will be all the more fun. Let us eat wholesome food, and candy will taste all the better. Let us not do too many of the things we like, until we have completed the things we should do.

Let us take all these Fruits of the Spirit with us into the New Year.

4.—What Will We Find in the New Year?

While you are thinking about getting ready to move into the New Year, of course you are anxious to know what you are going to find there.

Junior Leaguers are going to find many interesting things.

Here are a few of them:

1.—*"The Honorable Japanese Fan."* That's the name of one of the new books we will study. Won't it be fine to learn all about Japan

Cherry blossoms and lanterns and fans and tea and silk—we think of all these things when we say Japan.

And the black eyed, black haired little boys and girls of Japan—and how *we* can send the story of Jesus is the very best part of it all.

That is one thing we have ready for 1924.

2.—Let me whisper a secret. Everybody, even the young folks and the grown-ups—everybody—is going to study about *us* next year.

They are going to talk about "Saving America Through Her Boys and Girls." Of course that makes us feel very important, to have three books written especially about us—boys and girls!

We have a big part in this, too, and we will have a book all about the Church and Its Boys and Girls, and we will be ready not only to read this but to do our part.

3.—Then some of the meetings outlined for this New Year of 1924 are just going to be the best ever.

There will be most interesting stories.

Did you like the Bible Drills this year?

Do you want some more?

What about making note-books?

League News Items

SEND IN THE NEWS—The other Leagues want to know what YOU are doing. You want them to know of your activities. This department is a clearing house for ideas in entertainment and good works. If yours is not represented it is because we do not hear from you. All news items must be in the Editor's hands by the first of the month.

OREGON—WASHINGTON

THE TWENTY-THIRD CONVENTION OF THE COLUMBIA DISTRICT LUTHER LEAGUE

The Columbia District Luther League, comprising Leagues of Northern Oregon and Southern Washington, met for its twenty-third convention, September 1-2, in Memorial Lutheran Church, Astoria, Ore., Rev. Theo. A. Jansen, Pastor.

The convention theme was "Our Objectives;" the motto, "The Love of Christ Constraineth Us," and the song, "Have Thine Own Way, Lord, Have Thine Own Way."

The convention opened its sessions Saturday morning, September 1, with a devotional service. The address of welcome was given by Rev. Mr. Jansen in lieu of Mr. John Verschuren, President of the Astoria League, who was unable to be present at the time. The response was made by the District President, Mr. W. E. Salzmann, of Portland, Ore., who then took charge of the meeting. The routine of reports by the various officers and committees followed. Consideration of the first objective, "Education," was next taken up, the following very interesting papers being read by league members: "Our Devotional Meetings—Their Educational Opportunities," Miss Amelia Spickerman, The Dalles, Ore., and "Our Reading Course," Miss Agda Carlson, Astoria.

In the afternoon unfinished business was disposed of, several important amendments to the constitution were passed on, and the reports of the committees on audits, resolutions and nominations were heard. Election of officers also took place at this time. The second objective, "Missions," was then taken up, papers being presented as follows: "Missionary Meetings and Methods," Miss Lena Gosch, The Dalles, Ore.; "Missionary Study Classes," Miss Nellie Nesvold, Portland, Ore. All papers were followed by round table discussion and personal consecration conferences. Awarding of the President's Banner, given for the highest average attained for the year on a list of sixteen district goals, was next on the program. In this it was found that competition was keen, St. James League, Portland, Ore., taking it from Zion, The Dalles, by a one-tenth per cent. higher score, with St. Paul's, Vancouver, Wash., a close third.

Saturday evening was known as "surprise night," the delegates being taken to a beautiful new community house at the city park where an enjoyable social evening was spent.

Sunday morning, September 2, the delegates attended Sunday school, a special class for delegates and visitors being led by Miss Celeste Albin, of Portland. The sermon at the morning service was delivered by Student Paul E. Schmidt, of Medford, Ore., his subject being "Life Service as a Vocation." A rally service on Sunday evening marked the close of the convention, special music being furnished at this as well as at the morning service. Student Paul E. Schmidt led the vespers and Rev. Wm. E. Brinkman, of Portland, preached an inspiring address on "Life Service as an Avocation." The newly elected district officers were then installed by Rev. Theo. A. Jansen, following which the convention closed its sessions. The next day, September 3, being Labor Day and a holiday, a number of the delegates accepted Astoria's invitation to spend the day at Seaside, a popular beach resort nearby. Others, however, who had traveled considerable distances, made use of the day in returning to their homes.

The convention, which was a great success, marked the close of a year of activity and progress for this district. A beginning was made in Junior work with the organization of two Junior Leagues. It was decided to continue the publication of the monthly paper, "The Columbia District Luther League News Bulletin," edited by the Vice-President, which was inaugurated at the last convention. An interesting as well as helpful innovation of the meeting was an "Exhibit," entered into by the various Leagues, of forms, methods and ideas, used by them in carrying on their work.

The following officers were elected for the ensuing year: President, W. E. Salzmann, Portland, Ore.; vice-president, Gus. J. Weigelt, The Dalles, Ore.; recording secretary, Miss Emma Peterson, Vancouver, Wash.; corresponding secretary, Mrs. A. H. Braman, Portland, Ore.; treasurer, Miss Victoria Westersund, Astoria.

COLUMBIA DISTRICT LUTHER LEAGUE GOALS FOR 1923—EDUCATION, MISSIONS, LIFE SERVICE.

1. Fifty per cent. of members reading *Luther League Reading Course.*
2. Seventy-five per cent. of members subscribing to LUTHER LEAGUE REVIEW.
3. Fifty per cent. of members subscribing to *The Lutheran.*
4. One hundred per cent. of members "Quiet Hour Comrades."
5. Missionary Study Class organized for study of missions.
6. Definite Gift for missions.
7. Ten per cent. of members "Tenth Legioners" or "Tithers."
8. Honor society in Pacific Theological Seminary Pledge.
9. Twenty-five per cent. of members pledging to Pacific Theological Seminary.
10. New society organized (Senior, Intermediate or Junior).
11. New members in League since last convention.
12. Seventy-five per cent. of points on "Efficiency Standard" attained.
13. Full-time or part-time worker for church work gained or sustained.
14. Paid-up dues for 1923.
15. Special contribution to district.
16. Full accredited delegation at "1923" Convention.

Monthly Program for 1923-1924.

September—"Convention Month."

Convention Echoes—Post-convention Rally.

October—"Extension Month."

Senior League organized in churches of our

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December—"Information Month."
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January—"Reading Month."
LUTHER LEAGUE REVIEW, *Luther League Reading Course, The Lutheran.*
February—"Tithing Month."
Conference on and decisions for tithing.
District Budget Drive.
March—"Quiet Hour Month."
Conference and decisions on "Quiet Hour Comrades."
April—"Help Our Pastor Month"—"Service Month."
Help our pastor, help our church.
May—"Mission Month."
Missionary Study Class.
Gifts for missions. (From social or direct gift.)
June—"Stick It Out Month."
Seventy-five per cent. members at all meetings. (Devotional, business, social.) Scrap book Contest. (Program sent each local September 7, 1923.)
July—"Picnic Month"—"Triangular Month."
August—"I'll Be There Month."
Preparation for 1924 Convention.

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